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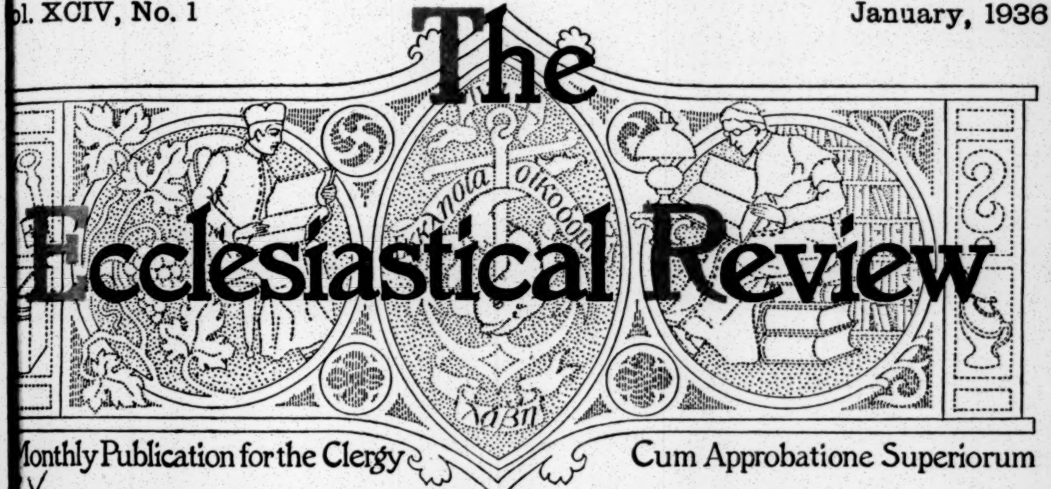

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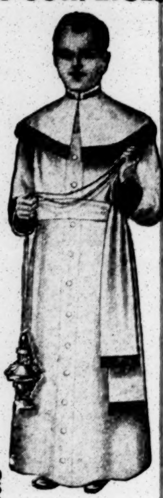

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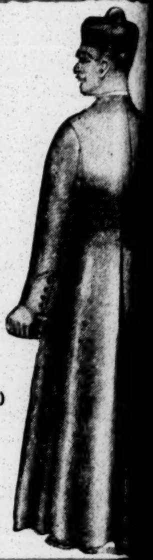

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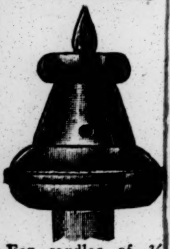

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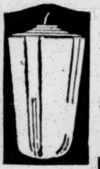

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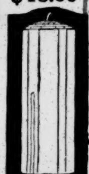

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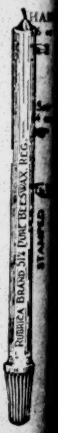
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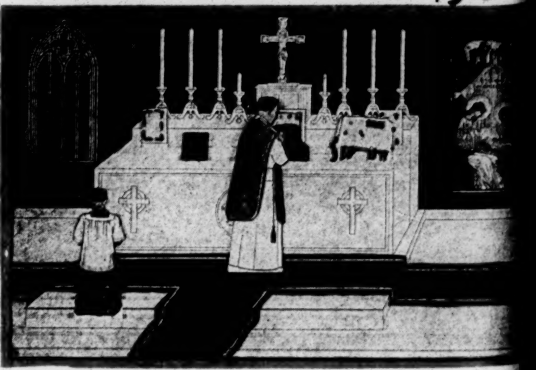

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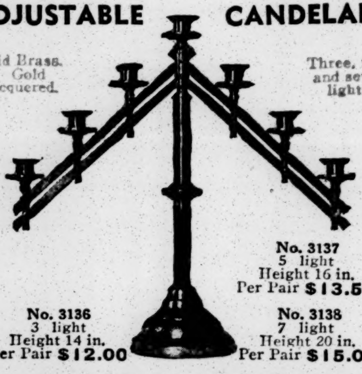

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THE LITURGICAL MOVEMENT.

In the Discipline of the Ancient Church and the Church of Today.*

THE LITURGICAL MOVEMENT grows apace. Its influence becomes daily more widespread. In its present form, it may be considered as another instance of the Church's amazing ability to cope with crises. When the false prophets of the world rise up and predict her early demise in view of changing world conditions, phoenix-like, she rises from the embers of the past and emerges full-fledged, with a seemingly new array of endowments. The explanation of this mystery is obvious. The Church has been endowed by her Founder with an indestructible life-principle by virtue of which she is able to provide for the demands and the needs of every era.

To-day the world is undertaking to write a new chapter in history. The last decade has seen public and private life visited by many shocks. The time of visitation is not yet past. Trouble is brewing for the immediate future. Such harrowing circumstances exert their influence even in the hallowed realm of religion. In the maelstrom of the struggle, we of the Church Catholic are forced to be on the look-out for things which will serve as anchorage. We are compelled to return to the source of our strength. We are forced to remember that God's grace supposes human coöperation and that the supernatural life of the Church implies an exercise of that life in her members.

---

* Translated from the German text, by the Rev. A. N. Fuerst, St. Mary's Seminary, Cleveland, Ohio.

The navigators of the bark of Peter must gauge the force and the direction of the wind which is churning up the sea of life. Tinsel, the empty shell of things earthly, has lost its attractiveness; things which formerly pleased the senses now appear to have been mere luxuries. Precise and clear-cut are the programmes which are adopted as the basis of action. The tendency is nowhere so sharply reflected as in the youth who pass to and fro in the streets of our cities. Upon their banners there is emblazoned only the cross of Christ in simple, bold lines; the song upon their lips is, " Christ, the King of the new era."

This striving after reality and its attendant recognition of spiritual values are what the present crisis needs and what it asks for. The Church has brought forth and shaped the Liturgical Movement to satisfy them. In it, this striving and this recognition are prime principles; they are, in fact, the very spirit which gives it life. The faithful, from the coign of vantage assigned them by our Liturgy, can contemplate the things which give them nobility and strength and can grow in enthusiasm by this realization; for, from this elevation, they perceive that they are incorporated into the holy company of the redeemed. We need not be surprised, then, when the Liturgical Movement is boldly branded as a revolution by many of those on whom the evil trend of events in the political sphere during the last generation has made a deep and lasting impression. Those who have already formed a proper estimate of these changing political conditions view the Liturgical Movement as a departure from the traditional manner in which the care of souls has heretofore been carried; they make bold to assert that it is an attack upon all the time-honored forms of worship. To defend itself against such charges, the Liturgical Movement may recall and actually does recall to mind its fundamental tenet, namely, that it is not intent on introducing new things, but rather that it seeks to restore to their pristine glory the primitive forms of Christian worship. The Liturgical Movement needs only to emphasize the fact that both the spirit and the letter of present-day ecclesiastical legislation voice louder approval of its programme than of those forms pertaining to divine worship which the Movement is supposed to call into question.

Everyone feels, however, that such an explanation does not silence all the criticism which can be made; though we must not make the mistake of supposing that the Liturgical Movement is alone responsible for all the objections which are raised. On the contrary, a fair share of the blame for much of the criticism is due to those self-complacent spirits who consider that the liturgical *praxis* of the last few centuries is satisfactory in every respect and that it cannot be improved and that it needs no improvement.

This does not mean that the Liturgical Movement can dispense with a thorough self-examination. No young and spirited movement can ever be entirely free from the danger of going to excess and of overstepping the bounds of prudence through sheer exuberance. It is not entirely outside the range of conjecture to assert that the Liturgical Movement will almost inevitably draw after itself a certain amount of loose material which might tend to clog the normal phases of the Church's life. Like a surging sea it may, in its excess of strength, hurl its waves over the banks to dissipate there into mere mist. The breakers may even carry sand and gravel which bring ruin to the fertility of the fields bordering the shores. To put it more plainly, the Liturgical Movement must beware of the *double danger* into which it might be betrayed precisely because it is a persistent and progressive revival. In its search for historical models after which present latreutic practice might be moulded, there is the possibility that it will allow too much play to the imagination. For that reason everything which the Liturgical Movement seeks in history's pages, everything which it pictures to the eye of the mind as an ideal usage of the *past* should correspond to *past* reality and should be no figment of the imagination. The usage should be able to vindicate itself against the examination of the most searching and exacting critics. This stipulation increases in importance whenever the ideals chosen are used as prototypes, and whenever it is asserted that the Movement wishes to rear its structure upon the foundation of the primitive Church. On the other hand, while pushing onward to new conquests, the Liturgical Movement should not lose all contact with the main body whose outpost it purports to be. It ought not to disown its connexion with the pastoral practice of the *present*. In advocating reform, the Liturgical

Movement must not hasten forward recklessly. It must not hurdle. It would not be consistent with its programme, if it should seek to displace old forms of worship by new, when the old are still satisfactory. The Movement must practise that patience which any genuine organic growth must have. It is with good reason that Christ compared His Church to a mustard seed and to leaven.

I.

It is only natural to idealize about prototypes, to minimize their objectionable features and to exaggerate their acceptable ones. Such a practice is not open to censure so long as the ideal thus poetically transformed remains an objective, desired to be sure, but incapable of realization in this world. But it is liable to criticism when such prototypes, fashioned from exaggerations, are palmed off as historical realities, and particularly when they are used as norms to measure other historical findings. If the more objectionable aspects of the prototypes found in *Christian antiquity* are introduced into the following pages, if some of the outlines of the ideal forms conjured up from the past are drawn more accurately, it is not to be thought that, in so doing, we are seeking to lower anyone's esteem for these ideal objectives. Such a procedure should, in fact, contribute not a little to toning down the demands of the critics who decry the miserable condition of present-day latreutic practice; it should serve to moderate the pathos in the plea that the Movement is based on the " Primitive Church ".

The Christianity of antiquity is often held up to our eyes as a model of *liturgical observance*. Contrary to the tendency of modern individualism, we are to believe that the early Christians knew no other, or scarcely any other form of prayer than the liturgical prayer—the prayer of the Christian community recited in common. Furthermore, we are told that they often assembled to recite this prayer—as often, at least, as the continuous persecutions would permit. A certain type of literature, dwindling now in volume, serves to embellish such a picture with lurid details. The members of the outlawed Christian communities are depicted as creeping stealthily out of the city and stealing by devious paths to their underground refuge. The catacombs are then described with a plethora of detail. A tiny primitive altar is visualized for the reader. The faithful are then to be seen gathered round the venerable and patriarchal figure of the bishop, who is in the act of sacrificing the Divine Victim. The feeble light of a single lamp is the only illumination. To-day, we know that this is not all fact. To-day, we know, and we should have known long since, that the Sacrifice of the Mass was not celebrated in the catacombs with any degree of regularity—the Mass " In Requiem " was the only one said, as befitted a cemetery. The places where the faithful met—they can hardly be called churches in our sense of the word—were usually centrally located in the town itself and were easily accessible to all. Further, we can scarcely maintain that they were, to any great degree, kept secret, for there was no need of concealment during the longer periods of religious peace. Tertullian, at least, could point with pride to the fact that the Christians were able to erect " the house of their dove " (i.e., the church, the meeting-place) unhindered, whereas, certain heretics were forced to take refuge in underground hiding-places like so many snakes because they did not enjoy equal privileges with the Christians.[1] By the use of this freedom, then, the Christians were able to devote both time and care to the development of liturgical prayer.

Nevertheless, private prayer doubtless played a more important rôle in the life of the early followers of Christ than liturgical prayer. Prayer at the third, sixth, and ninth hour; prayer in the morning, in the evening and at midnight: in fact, in Christian antiquity, the observance of those hours from which the Canonical Hours have sprung was entirely the affair of the individual. Different works of the third and the fourth century point out how, by religiously keeping these intervals, the faithful could follow the principal episodes in the Passion of Christ up to the Resurrection. The fourth century saw the conversion of these hours into liturgical prayer; but even then, the change did not occur as one might expect. These hours did not become the liturgical prayer, either of the community (they were never that), or even of the clergy at large. For centuries they were liturgical prayer only within the narrow precincts of the religious communities. As early as the third century we find that in the morning and in the evening, and then only, the Christians assembled in the church for prayer. These assemblages were not infrequent, several days of the week being devoted to them; nor were they restricted to a definite locality. In short, they were liturgical hours in which priests as well as laymen took part. According to the *Paradosis Apostolica* of Hippolytus (c. 220) it was customary in Rome for the clergy to join the bishop in prayer every morning of the week; at such meeting, for the benefit of the laity, a short instruction was given several days a week; to this sermon a prayer was usually added. It is surprising, however, to note that the *Eucharist* did not occupy the predominant place which we are usually taught to expect. From the above-mentioned *Paradosis* it is evident that the faithful did, indeed, receive the Precious Body of our Lord every morning, " before any other food "; not in the church, however, but at home where they had carried It the previous Sunday. We would naturally suppose that Holy Communion was received during the course of the Mass on Sundays, and on other days when the Holy Sacrifice was offered; but we must understand that the primitive Church did not look upon the reception of Holy Communion outside of Mass with the same disfavor that many of our contemporaries do. We learn from the report of the pilgrim Aetheria (c. 390) that the Holy Sacrifice was offered very infrequently in Jerusalem. This is not curious, because we are informed at the same time that, although the monks of the Church of the Resurrection in Jerusalem were able, through their zeal, to provide for the daily recitation of the Canonical Hours in the elaborate form in which it was to continue, they had the privilege of attending Mass regularly only on Sundays.

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[1] Tertullian, *Adv. Valent.*, 3: F. J. Dölger, *Antike und Christentum*, II, (1930) 41-56.

The solemnity of the Eucharistic celebration which was observed on the first day of the week was—despite all objections to the contrary—the focus of the religious life of the various communities. It occupied such a position by reason of the intimate part which the faithful took in ceremonies transpiring at the altar. So ideal was this participation of the laity in divine worship that Pius XI places it before us in his Encyclical, *Divini Cultus*, as the model of " participatio actuosa ". Those who promote the Liturgical Movement among us know, however, that the faithful never were entrusted with the responsibility of singing the highly artistic antiphonal music, which was composed at a much later date for the exclusive use of the " Schola Cantorum ". They know also that it was only in the following centuries that laymen began to respond to the priest and to chant parts of the Sanctus, etc.[2]

Nowadays special emphasis is placed upon the *position of the altar* as the single factor which contributed most toward bringing about the close union formerly existing between the priest and the people. In many circles it is beginning to crystallize into a veritable dogma that the priest or the bishop celebrated, in fact, had to celebrate Mass turned toward the people. What is historical fact? With regard to Rome and her observance of this usage the details are easily accessible to all. On the other hand, the different Oriental rites have never countenanced the practice of celebrating Mass in this position. This is worthy of note, because these rites have most faithfully preserved the primitive, traditional practices of the Church and because they have, to this day, retained in their Liturgy a very active and close participation of the faithful. To answer this objection by asserting that such a method of celebration obtained among them before the introduction of the iconostasis, which, since the Middle Ages, separated the priest from the people, is futile. With certainty it can be said that, among them, it was never a universal custom. With like certainty we can affirm that the reason why it appeared within the precincts of Rome was neither the intimate union thus affected between the priest and the people (which is the aim of present-day reactions), nor any other consideration discoverable in the essence of the Mass itself.

The principal reason for the existence of such a custom can be traced to the general rule of orientation in prayer. This means that, while praying, the faithful turned in the direction of the rising sun in remembrance of Christ, the " Oriens ex alto ". Naturally, the priest, the leader of the community, could not afford to disregard this practical precept in the exercise of his functions, because he was and is supposed to set an example for the flock entrusted to him. In case the churches themselves were built with the apse facing the east—a custom followed among the Oriental rites even in the first period of Christian antiquity—there was no need for the priest to change his position; both he and the altar faced the same direction. If, on the other hand, the apse of the church pointed toward the West—a common occurrence in Rome—the priest was compelled to turn away from the apse and to turn toward the people: thus orientated, he said Mass. To understand just how strictly this rule was observed, we should recall only that, if the apse fronted westerly, the faithful, under certain circumstances, turned their backs to the priest and to the altar at the principal part of the Mass (the Canon), in order that they might be able to look toward the East.[8]

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[2] G. Nickl, *Der Anteil des Volkes an der Messliturgie im Frankreich,* Innsbruck, (Rauch), 1930.

Proponents of this method of celebration are not so easily satisfied, however; they advance other claims to justify their position. They rest a great deal of weight on the supposition that the Church adopted such a usage because of the essence of the Mass itself. But to say that, by the very essence of the Mass, the priest is compelled to face the congregation would be correct only if we held that the Mass was a mere gift of the priest to the people. This is, however, the way the Protestants regard the Mass; to them, it is only the Word of God and a communion rite. For that reason, we are not at all surprised to hear that one of the chief specifications incorporated into all architectural projects of modern Protestantism is to build the altar facing the people. On the other hand, according to the teaching of the Church, the Mass is essentially a sacrifice offered to God by the community assembled to worship God. Conceived in such a light, we would expect that, to conform to this dogma of the Church, the priest would take up his position at the head of the community, as it presented its offering to God, and hence face the same direction as the group for which he functioned. If we acted upon this principle, if we made theory consistent with practice, we would, in building our churches, see to it that the space between the pews and the altar was lessened, and that the altar appeared to be an outgrowth of the body (the nave) of the church itself.

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[8] This was the case in Egypt where even to-day, before the Sanctus, you can hear the cry: "Look toward the East!" J. Bute, *The Coptic Morning Service,* London, 1908, p. 94—In Rome, we can take a similar usage for granted; A. Wintersig, *Eine Papstmesse im 7 Jahrhundert,* Dusseldorf, 1926, p. 13—For further confirmatory evidence cf. J. Braun, *Der christliche Altar,* I, Munich, 1924, p. 411-417.

Another instance of insistent appeal to Christian antiquity as a source of model practices for the present is the treatment of *Baptism.* According to the leaders of the Liturgical Movement, the significance of this Sacrament as a spiritual rebirth, as a turning away from the world and the devil and as a return to Christ and to God was impressed upon the early Christians by setting the vigil of Easter as the suitable time for its administration, after the preliminary of long and diligent preparation, and by following up the sacramental rites with solemn celebrations lasting all through Easter week. We must not forget, however, that this arrangement—including the choice of the Easter season as the fit time for reception—was originally designed only for adults. In view of the fact that adults needed to be instructed before being allowed to approach the Sacrament, we find in the second century not only the practice of a common instruction for the majority of the aspirants, but also that which forms a natural conclusion to such group teaching, a common time assigned for the reception of the Sacrament. Easter was even at that early period the fixed time. If it happened, as it not unusually did, that Baptism was conferred upon the new-born children of a family, or upon its domestics at Easter or its vigil, this should not be construed as an intention to make of Easter day or of any other day, for that matter, the desirable or appointed time for the administration of the Sacrament. As a rule, children of Christian parents were baptized immediately after birth. This is proved to our satisfaction and beyond the slightest shadow of a doubt by a letter of St. Cyprian (d. 258) to the Bishop Fidus. The latter was of the opinion that new-born children should not be baptized two or three days after birth, but that their baptism should be deferred till the eighth day in conformity with the Old Testament regulation regarding Circumcision. At a synod of bishops, this question was deliberated upon at length with the result that it was unanimously and definitively rejected. Hence it is evident how little was Easter considered as the day set aside for children's baptisms.

It is true that in the fourth century a change was made in regard to the immediate baptism of infants. As an almost inevitable consequence of the view then being expressed in the Church, that the reception of the Sacrament of Baptism should be delayed as long as possible in order to make certain that a person would die in the state of baptismal innocence, children were permitted to become only catechumens. At a riper age, when the storms of youth had safely passed over, they themselves could ask for Baptism, if they wished to receive it. The lives of several of the greatest Fathers of the Church confirm the existence of this erroneous notion; but, strange to say, it was these self-same Fathers who fought so long and so successfully against the abuse which the practice involved. The beginning of the fifth century saw the practice of infant baptism again assailed, this time by the Pelagians, with whose tenets such a practice did not agree. Nevertheless, we have sufficient proof that the immediate baptism of new-born children was the rule rather than the exception. To what extent the opinion prevailed that baptism was to be conferred upon infants immediately after birth is manifest from the wording of the second Council of Carthage (a. 418): "Quamprimum parvulos recentes ab uteris matrum baptizandos negato ———— A. S." [4]

Somewhere at the beginning of the Middle Ages, at a time when adult baptisms became more and more infrequent, we find that the rites and ceremonies which formerly were proper only to the adult ceremonial, began to be employed more and more frequently in infant baptisms. In consonance with this adaptation certain times of the year were set aside during which the Sacrament was to be conferred. Naturally, Easter and Pentecost came in for a certain amount of prominence. Nevertheless, an English Synod (690) [5] declared that the baptism of infants should take place within thirty days after birth, which would lead us to conclude that a monthly time limit was in vogue. Sometime after the year 1000, however, baptism without delay —in the sense of the present-day " quamprimum " (CIC. c. 770)—was the general rule. From what has been said it is clear that this " quamprimum " corresponds most closely with primitive Christian usage, whereas the practice of delaying the administration of the Sacrament until a certain designated day, especially if considerable time elapsed before the actual reception, is of more recent origin—at the very earliest, the beginning of the Middle Ages.

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[4] Denziger, n. 102.

[5] Hefele, *Conciliengeschichte,* III (3 ed.) 349.

So, no matter what importance we attach to the reäwakening of baptismal consciousness (the renouncement of Satan and his pomps), and no matter what importance we attach to the Easter cycle in connexion with this discussion, we must look for another means of achieving the revival than Easter as a fixed baptismal date. Among the possible devices, and one that certainly should not occupy the last place, is a fitting solemnization of First Communion, which even to-day is closely connected with Dominica in Albis. We are told, however, that Whitsunday is a poor choice because inappropriate: it no longer has any connexion with the primitive Easter week; it means, of course, Dominica in albis sc., depositis. That is true for the Middle Ages, ever since the eighth century; but in Christian antiquity, it was the climax, the crowning point of Easter week.[6] Furthermore, there is a tendency, to-day, to paint a questionable picture of the rôle which the newly baptized person plays in the Liturgy. We are sometimes told that the entire series of Lenten Masses are, more or less, expressions of the preliminary preparations for baptism. In reality, it cannot be shown that this thought of preparation is discernible or effective in the Mass before the Third Sunday in Lent. We can understand that readily enough if we but recall that the catechumens appeared before the community into which they were to be received only for certain solemn acts (*scrutinia*). Even at such times it was not a question of subjecting the catechumens to an examination, as we formerly supposed; the name, " scrutinium ", in this connexion means an exorcising, " scrutari," of Satan.[7]

The appeal to the historical ideals of the past ages is of much greater consequence and interests us more when the religious observances of the faithful in general are recalled for our edification, than when the particular manifestations of it are discussed as we have thus far discussed them. The slogans which sum up this aspect are phrased differently by different authors. We can gather the thoughts contained in them around the notions " Christocentric " and " Theocentric " which are used so commonly in the liturgical literature of the day.

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[6] See the author's article in ZfKTh-55 (1931) 609.

[7] A. Dondeyne, " La discipline des scrutins dans l'Église latine avant Charlemagne ": *Revue d'Histoire Écclésiastique* 28 (1932) 5-33. 751-787.

The basis of the " Christocentric " idea rests upon the content of the treasury of faith, i.e., the complexus of revealed truths which is the heritage of the Catholic Church. It means in short, that if a focal point is sought at which the dogmas of the Church Catholic can converge, that focal point must be Christ. Such a choice is in the very nature of things. It is, in fact, entirely objective; for, without Christ, there would be no dogma of the Incarnation, Redemption, and the rest. But it is not without significance from the subjective standpoint. It aids the mind to grasp more readily the articles of faith because it is only from Christ, as from a center, that the varied lights of revelation can stream into our souls with any degree of clarity. When we read the works of the Fathers, when we consult the extant monuments of primitive Christian art, we are forced to concede that in them, as in most of the present-day rites and texts of our Roman Liturgy, the rôle of Mediator which Christ enacted here below and which binds heaven and earth together, illuminates with increasing brilliance all other religious concepts and leaves its impressions upon all Christians seeking and praying. We should not, however, overlook the fact that the sure and penetrating grasp of the various religious truths which so amazes us in the classical representatives of Christian antiquity is, in no way, a reflexion of the devotional life of the Christian layman of the same period. This is not difficult to understand because only the works of the spiritual leaders and masters of the religious life have been preserved and handed down to us. For particulars descriptive of the religious life of the common people of the same epoch we have at our disposal only a few scattered fragments, which could easily be overlooked and which have, in part at least, been brought to light only in the last few decades. Among the testimonies of this kind we may number the *Apocrypha,* which exercised such a great influence throughout Christian antiquity, in spite of the warfare which the Fathers relentlessly waged against them. In such writings we find the lives of Jesus, of the Mother of God and of the saints embellished with every variety of bizarre and incredible wonder. These pious works and especially the prayers that are scattered through their pages are as far removed from the spirit which pervades the Epistles of St. Paul, as the forms of prayer circulated privately among the laity differ in spirit from the bishop's pastorals.

Bearing a close relation to the Apocrypha, although of a much later date, there are the legends of the martyrs with their oftimes fantastic accounts of the sufferings of the saints. Although the hierarchy of the Church went to great lengths to foster true veneration of the *Martyrs,* it appears that the rank and file of the faithful were not satisfied with its efforts. In fact, by the fourth century, the homage paid to martyrs had assumed such outlandish forms that those in authority in the Church had to adopt a definite and decisive attitude. The "Canones Basilii" were forced to voice a threatening protest against those who no longer wished to acknowledge that, despite the fact that the bodies of the saints were not interred there, the church was still a fit place to celebrate the Divine Mysteries (33): "As the sun has no need of the lamplight, so the Catholic Church (the episcopal or cathedral church) needs not the bodies of the Martyrs . . . the name of Christ alone suffices to do honor to the church. . . . The martyrs receive their praise and their fame from the church and not the church from the martyrs."[8] The later solution of their demands and this problem is openly a compromise with the popular forms of piety which were formulated by the people out of respect for the martyrs.

As the "Christocentric" idea is limited in application, so also is the "Theocentric" idea. The basis of this latter rests upon Christian life in its entirety; it means that Christian life should not circle around the personal "ego," nor should it center about any other created thing, no matter how great, but should acknowledge that God is the goal of all human striving. It means that Christ Himself wishes to be our final guide to God; it means in the economy of Redemption that in the matter of personal salvation a confident raising of our hearts to God should precede all earthly endeavor. To keep this ideal interior disposition on high plane has ever been one of the most beautiful and, at the same time, one of the most difficult tasks of the priest. It was so also in the early Church. It would be a mistake, however, to think that in regard to it the priest's efforts were rewarded with greater success in the early days of the Church than they are at present. Then as now the personal element and, from time to time, worldly and material interests as well, occupy a prominent place in their (and our) devotional life. This only emphasizes the fact that man's feet are essentially of clay, that his nature is finite. In the *Paradosis Apostolica* of Hippolytus a reason is given for the daily reception of the Blessed Eucharist of which we would not dare to make use to-day: " for, whenever a Christian receives this sublime Sacrament with a lively faith, nothing can harm him, even though he were to partake of something deadly."

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[8] W. Riedel, *Die Kirchenrechtsquellen des Patriarchates,* Alexandrien, Leipzig, 1900, pp. 250 f.

There is, however, another feature of the " theocentric " consciousness which is richly deserving of imitation by our own age; it is the all-penetrating thought that in the matter of personal salvation man ought first to raise his heart to God to beg His grace, before any personal task is begun. However, exaggeration tends to break out here; and some tell us that the supremacy of grace, the efficacy of the Sacraments, the nobility of the " opus operatum," the preference for supernatural values as against human values were not only theoretically recognized in primitive times, but also reduced to practice in their daily lives so that they might well serve as an example for our own times, which are marked by the apparent acceptance of the teaching that man is justified by works alone and by undue emphasis being placed on human activity. Such oft-repeated assertions ought to make us pause a moment, because we can, with greater right, maintain that the exact opposite held true. If, as we are told, these principles, these truths were so deeply sown in the people, why was it that the Pelagain heresy found such fertile fields in which to disseminate its errors? If the souls of the first Christians had been permeated with force and the consolation of these same truths, why was it that even after an official condemnation by the Church the heresy, especially in Southern France, was able to lead such an undisturbed existence in the hybrid offspring to which it gave birth? But, apart from the argument supplied us by those who were affected by the heresy, other argumentative materials are at our disposal. For instance, what example of " theocentricity " does the ancient Church give us through those who were in no way tainted by the errors of Pelagius? Did the Church in ancient times place less emphasis on *human activity*—on penitential works and on a conscious striving after a virtuous life—as compared with the sacramental effects than she seems to do to-day?

The Church of antiquity had two fastdays a week, Wednesday and Friday, and often a third day was added. The fast of this latter day was called by Tertullian a " semi-jejunium " because, on it, abstention from all nourishment lasted *only* until 3 o'clock in the afternoon in contradistinction to the total " jejunium," which lasted till midnight during Lent. The alms demanded of the early Christians must have forced them to draw heavily upon the meagre returns of their husbandry. Further, prayers were to be recited not only during the day, but also during the watches of the night, a practice which necessitated the interruption of peaceful slumbers. Thus it was during the very earliest ages of our faith. The fourth century which witnessed the mass conversions of the barbarian tribes brought with it a relaxation of the ancient severity and occasioned a diminishing of the ancient fervor. The spirit of former days was kept alive, however, in all its vigor and found itself completely at home in *monasticism*: at least we are accustomed to hear that it did. But what does monasticism show for its efforts to preserve the " theocentric " concept which belonged to Apostolic times? A bowing acquaintance with the accounts of monastic life such as are contained, for instance, in the *Historia Lausiaca* or in the " Collationes Patrum " of Cassian is enough to make one realize that human activity was scarcely ever placed at so high a premium as it was in these same monasteries. In the above mentioned narratives we find catalogues of virtues and vices; everywhere we meet with minute descriptions of the paths to perfection. Methods of prayer are formulated to fit the needs of the times. Advice is offered to quiet inward unrest; directions are laid down to aid one in distinguishing between the promptings of good or evil spirits; clues are furnished with the sole purpose of offering to the tyro in the spiritual life means by which he will be able to recognize the kind of impulses, good or bad, rearing their heads within the soul. But, strange to say, there is scarcely ever a mention made of the Sacraments and the Liturgy. If, as we are led to believe, the monks were firmly convinced of the transcendent value of the Sacraments, we would naturally expect that we would discover some reference to these values along with such abundant evidence in favor of the worth of human activity. Truth to tell, the historians go to some length to prove that these much-lauded individuals went to Church and received the Blessed Sacrament.[9] If we are to imitate zealously their example, we ought not to decrease, but rather to multiply our methods of fostering and of regulating human activity and behavior.

One sometimes hears the objection that the monks were, after all, a singular and peculiar phenomenon appearing in the history of the primitive church; they did not, as indeed they could not, take the place of the hierarchy of the Church. Such an objection, in spite of its apparent force, is inconsequential. Nowhere do we discover evidence which would lead us to believe that an ascetic theory embracing this " theocentric " concept was ever claimed by or attributed to the hierarchy as their exclusive property. Nor do we, in truth, discover any other part of the Church which can be said to have practised this mode of " theocentric " living to the exclusion of all other modes.

In another connexion, we can, luckily enough, obtain an insight into the manner in which the hierarchical Church really acted and how she applied theory to practice. It is afforded us in her administration of the *Sacrament of Penance,* the Sacrament instituted to restore grace. Here, if anywhere, we would suppose that, after she had ascertained, once and for all, the actual contrition of the sinner, she would imitate the example of her Divine Founder and make free use of her powers to loose and bind. Or, if for disciplinary reasons she were to observe certain cautiousness in its exercise, we would not expect that, in those cases where she actually came to the assistance of the sinner, she would prescribe a penance for him to be done in such a way as to make it appear that she exacted ample reparation before she conceded to him, grudgingly, some part in the satisfaction of Christ. What do we find in reality? Difficult as the following is to understand, its truth cannot be disputed. For centuries it was a widely spread and commonly accepted practice of the Church to refuse further aid to the sinner who had, at some time or other, performed public penance, but had failed to mend his ways by avoiding further sin: to such a one, she gave an admonition in which she bade him try to obtain mercy from God by performing still more severe penances and by redoubling the works of mortification.[10] Even when the

[9] L. Hertling, *Antonius der Ensiedler,* Innsbruck, 1929, pp. 80-86.

[10] Augustinus, Ep. 153, 3, 7.

sacramental power was exercised, the Church required penances —tests of human endurance—which make us shudder to-day. Do we really wish to learn from the ancient Church the golden mean for the " opus operantis " in the serious task of personal salvation?

We should not be deceived into believing that this emphasis on human factors and on human activity was present only where great sinners were concerned. A scrutiny of the Lenten and Ember-day sermons of Leo the Great and an examination of the demands made upon the penitential zeal of the faithful should give us good reason to proceed cautiously when there is question of using ancient models for present-day imitation. Contrast these sermons and their content with the stipulations set up by the revivalists of the Lenten liturgy, or, without going into the past, compare their claims with the Lenten prefaces still in use in the Mass. One will be still further impressed that too much prudence cannot be exercised in attempting a return, as soon as possible, to the patterns of the ancient Church, especially where her penitential discipline in its practical application is concerned.

It is true that in the teachings of her pastors and spiritual guides the Church fits together the special usages, the most varied practices, and the most divergent customs of Christian life and relates them to the work of Redemption and to the facts of the kingdom of God, which arches as high above all human striving as the heavens do above the earth. It is also true that in ancient times liturgy and art contributed a great deal more than they do at present to impress primary religious ideas deeply upon the consciousness of the faithful and their mode of life. In this regard primitive Christianity can still in many respects be our teacher, even though its serviceableness to us is limited by the fact that we must regard its life only as actual facts show it to be.

II.

The same sense for objective reality which prevented us from creating fantastic, because imaginary, ideals out of the devotional life of the early Christians will also guard us against seeing only decay and deformity in the devotional life of the *Church at present.*

To be sure, we cannot agree with those optimists who claim that the development of religious practices and of external forms of worship presents and indeed must present a continuous progression from the earliest times down to our own day. Neither can we concur with those who believe that from the dogma of *divine guidance by the Holy Ghost* we can conclude that, in showing a distinct preference at various times for certain ways and means—religious and devotional practices and forms—the supreme authority of the Church always makes the best possible choice. Or, if it was not the best, that it showed a constant high-average level of excellence. Such an opinion gives to the doctrine on the divine guidance of the Church a breadth of interpretation that does not belong to it—not if we accept the ordinary and recognized Catholic teaching. Such a view overlooks entirely the difference which exists between the teaching of faith and the application of this teaching to everyday life. If the Church were to issue a new definition in a matter of faith which is not already contained in previous pronouncements, this would be a step forward, an advance; it would be a further unfolding of the treasury of faith which the Church has always numbered among her possessions and which she has preserved inviolate. She plays a different part when she frames rules of ecclesiastical conduct (" das kirchliche Leben ") or when she officially countenances or formally approves usages which are of recent origin. In regard to them, she is no longer merely weighing the question of " yes " or " no " in matters of faith: she is no longer dealing with alternative between truth and error out of which, in the final analysis, she can only choose the truth. No, here she is concerned with the uses and the applications of the legacy of the faith to the diverse problems of man's earthly existence of which, after all, only a few of many possibilities are ever realized. No theologian would be so bold as to assert that the Church always chose the best usage or application. For the guidance of the Holy Ghost ensures that whatever the Church decrees is true (or good); it offers this protection only in solemn definitions (*ex cathedra*) and pronouncements intended for the Church Universal.[11]

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[11] Ae. Dorsch, *Institutiones theologiae fundamentalis*, II, (2 ed.) Innsbruck, 1928, p. 429 f.—The Church's method of dealing with *recidivi* is as good an example as any of the practice which in no sense can be termed the best possible.

It is only in matters of church discipline and the devotional life of the faithful—in so far as they are subject to ecclesiastical regulation—that increase and decrease, progression and retrogression, growth and decay are possible. If in history's pages we can trace the outlines of a golden age, we are to ascribe it not only to the excessive zeal of the faithful or to an especially happy set of circumstances, but also to the prudent guidance of those in authority. But it has often happened that, when one phase of Church life was passing through a golden era, another phase was experiencing a dark age. Who can overlook the wonderful spread of Christian charitable works in the last few centuries, brought about, no doubt, by the appearance of religious communities for women? Or, where in the early ages can we find as much time being spent on the religious instruction of youth, or on the preparation for the reception of First Holy Communion, as is now being spent? But, together with this advancement, we are forced to admit that the last century witnessed an appreciable decline in good taste, not only in the field of religious art, but also in the verbal forms by which inner devotion is expressed.

We must bear in mind that the questions of "style" and "form" do not deserve to be numbered among the vital problems in the all-embracing activity of the Church, although they do contribute much to the healthy growth of the soul's life. In Sacred Scripture the most classical forms of expression are not always employed. St. Augustine found in that fact a powerful lesson of humility, a lesson learned only after many severe struggles against his refined and critical tastes.[12] In the past few centuries we meet with examples of great saints in whose lives and religious foundations the "peripheral" (non-official or semi-official) forms of devotion far exceed the classical—very often in truly remarkable guises. Take, for instance, a St. Vincent de Paul, a St. Alphonse Ligouri. What a source of blessing they have been! What incentives to high perfection have emanated from them! But that does not forbid a just criticism. Who can say that nobler forms of devotion or better adaptations of the lessons of the Liturgy would not have enlarged the circle of their influence or would not have led them further along the road of perfection than they actually did attain? These examples, however, can have a twofold meaning. The appearance of such characters in spiritual history should be a warning to the extreme advocates of " forthright Christianity " to be careful in forming a practical judgment of the worth of devotional forms when those forms happen to be neither official nor classical. *Holiness* demands that we treat it with respect, even when its outer garment is of shoddy stuff. In the kingdom of grace, the critic's red pencil must not be allowed to create the havoc it does in the copy-book. We should not speak of abuse and disorder, of absurdities and grotesque distortion when the person or thing to which we refer is pleasing to God. He seems to take particular delight in celebrating the triumphs of His grace precisely in those persons and things which appear lowliest to men. Whoever makes use of such disparaging language gives the impression that in all those cases, the forms, usages and practices where he demands the suppression of all but the " essential," he himself lacks the sense to perceive what is really most " essential ".

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[12] *Conf.*, 3, 5.

Next to the reverence which the holiness of an object should exact from us comes the respect for that *church authority* which stands behind all traditional ecclesiastical practice and is, in a sense, responsible for them. We should pay this respect even though it refers only to diocesan usages or legislation. It should be so much a matter of course with us that it ought not require any further explanation. A first principle to which the Liturgical Movement should hold fast is to examine carefully and reverentially the meaning and the spirit of current legislation and to give fitting expression to whatever is the *hic et nunc* ecclesiastical practice. Only then can individual creative effort and original planning hope to progress within the very liberal and ample limits allowed them.

A third requisite for liturgical zeal should be the respect due to *historical continuity,* to the law of organic growth. It would be a simple matter to uproot present liturgical growths and to plant in their stead flowers culled from the gardens of ancient Christianity in the hope that they would continue to bloom as they did in former times. But we must bear in mind that many forms and usages of the primitive Church flourished in a cultural soil which is no longer ours. Thus the changes wrought only in the economic life of the faithful would prevent a return to the practice of the offertory procession of the faithful, a procession in which the fruits of the field were carried to the altar; they would prevent the revival of the Agape—which was never a breakfast taken after the " fractio panis ", as has often been said, but a community meal prepared for the poor and joined to the canonical hour of Vespers; they would prevent the exercise of church hospitality to strangers (in the day of hotels and inns). All of these primitive institutions would appear to be grotesque anachronisms. But even in the realm of religion, properly speaking, a revival can take place only according to the laws of gradual growth, and then only in those things which admit practical modification. That principle is scarcely observed when a pastor, for example, boasts that two years ago he began " to make his parish over liturgically," just as if a person could overhaul the Liturgy as he would a machine.

Besides recognizing that a definite objective exists in the fundamentals of divine worship, and besides fulfilling all the important precepts of liturgical life, the true pastoral spirit should be ever on the alert for manifestations of vitality in that which forms our living tradition; it should ever be on the *qui vive* for all that is wholesome and useful in present liturgical practices. In this regard the Church should imitate the example of the modern architect whose boast it is that in remodeling no harm would be done the original buildings. To-day we are beginning to understand in a faint way the various phases of the religious reaction which saw the light of day at the end of the eighteenth century, a reaction of which Bishop Sailer affords us an excellent example. If the ideas which were warranted then met with so few permanent results, it is in great part the fault of radicalism, which proceeded in complete ignorance of tradition and which exercised an iron tyranny over the entire period. If the new ideas represented in the reform proved abortive, the blame rests on the carping criticism practised by the patrons of radical innovation. To learn more about the spirit of that troubled era—and its fate—we need but turn to the propositions of the Synod of Pistoia (1786) which were condemned by Pius V.[13]

[13] Denzinger n. 1500-1599.

Finally, a moderate view is now being taken, almost universally, of many problems hitherto the occasion of much discussion. No one holds any longer that a person can follow the Mass simply by having a Missal and knowing the prayer texts which the priest uses during the Holy Sacrifice, although all are agreed that the spreading of such texts among the faithful is a praiseworthy effort. Community singing enjoys widespread popularity based on its intrinsic worth; it is a suitable way for a layman to take active part in the Liturgy. True appreciation is again being shown for the ancient and traditional songs and prayers of diocesan hymnals, which, for their part, are now undergoing a happy and much needed revision. The Rosary is once more accorded its time-honored place in the lives of the faithful. But at the same time, we may, here or there, run across some petty individual suddenly become conscious that he can longer give his time to the recitation of the Rosary, as his present state of liturgical-mindedness does not admit the Rosary. Still less excusable are some others, such as the chaplain who gave up preaching on the Blessed Virgin, because he thought he had finally solved the mystery of Christ. Was it not (from an entirely historical standpoint) the enthusiasm and zeal for Christ which contributed so much to the spread of devotion to Mary?

There are some features of current practice, however, which the reformers regard with less temperate judgment. Even the belief persists that certain present *liturgical usages* cannot be made to conform with past practices, without doing violence to the former. Here as elsewhere the only reason that can be advanced is one which is based on superficial observation.

Take the practice of *frequent confession solely out of devotion.* Liturgy seeks to foster in the minds of the faithful those sentiments which belong to the concept, " Children of God "; a confession such as that mentioned renews over and over again the consciousness of sin and guilt, a sentiment directly contrary to the idea of " Children of God ". But such a deduction from the Liturgy is hasty and does accord with historical observances. It is true that " devotional confession ", i.e., a conscious, and purposeful use of the sacrament of Penance, when venial sins are the soul's only burden, first came into prominence in the ninth century in the monasteries where, it must be said, the practice had been in vogue earlier as weekly confession. But it is reasonable to suppose that, if Christian antiquity had foreseen the benefits of such a confession, it would not have scrupled to take full advantage of it. In this connexion, we are brought face to face with a fact which is characteristic of the Church's penitential discipline and which cannot escape us in a historical consideration of the sacrament: the entire congregation of the faithful tried to take part in the blessings and absolutions which were pronounced over the public penitents and to share in the imposition of hands of which the penitents were the recipients. In a word, they eagerly sought every opportunity of coming into close contact with the sacramental power of the Church. This desire grew to such an extent that in the sixth century at Rome it led to the changing of the "oratio super poenitentes" into the "oratio super populum". What, may we ask, is there in "confessions merely out of devotion" that is so radical? Do we not in this practice humbly approach Mother, the Church, to seek in the caress of her holy hands, and not in our own personal efforts, further purification and sanctification? If this confession must be abolished, we must likewise strike out of the Liturgy the "Nobis quoque," the "Confiteor" and the "Pater Noster".

Others are scandalized by the practice of *private Mass*. To them it is in conflict with the community spirit and the meaning of the Liturgy. We should recall, however, that the practice of daily private Mass began where we are accustomed to look for the classical beginnings of the Liturgy, in the Benedictine monasteries of the early Middle Ages, in which it continues to persist even to our day.[14] Nor are there any exceptions to this practice to be found even in those foundations where Liturgy is carried out in the severest purity of style. The danger of frequent repetition—often the cause of regrettable embarrassment—is averted in the baroque churches by the skilful arrangement of the side altars into separate chapels. We cannot, however, deny the fact that the outward form of the Mass most closely approximating its primary and original ordinal supposes a community which coöperates in the celebration. In this respect, the fastidious persons who think that the server is an unsatisfactory substitute for the body of the faithful, can see a departure from received traditional practice. But after all, is it really a contradiction of the essence of Christian sacrifice, if, on occasion, the priest alone offers the Divine Victim to the Heavenly Father?

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[14] U. Berlière, *L'Ascese Benedictine*, Mardesous, 1927, p. 40 f. and p. 156 f.

Another present-day devotion which is not understood as well as it might be is the practice of the First Fridays. The weekly liturgical cycle has seemingly disappeared from our mental and spiritual horizon. The ancient Church, however, saw in Wednesday, Friday, Saturday and Sunday the principal events in the mystery of the Redemption repeated weekly for the benefit of the faithful: the betrayal by Judas, the Passion, the silence of the Sepulchre and the Resurrection. At the present time, there remains little in our Liturgy to remind us that, in the early Church, Sunday was observed as the day on which our Lord rose from the dead. A remnant of such a practice is still preserved, though meagrely, in the popular usage of reciting the Angelus on Sunday while standing, that is, in the same way as the " Regina Coeli " is recited during the Easter season. Friday, the day of the Passion, likewise retains little of its primitive character; the ringing of the bells " at the ninth hour," the hour of death, is, in some countries, the only reminder left us of the manner in which our spiritual forefathers observed this fact of Redemption. Is it preposterous, then, when once a month Friday is distinguished by a Mass which lays special stress on the day's commemorative features and is marked by a more general reception of Communion by the faithful? Furthermore, new light is shed on Saturday, with its office of the Blessed Virgin, if the day is held to have an intimate connexion with Friday as the day of the Passion. Saturday is then a day dedicated in a special way to Our Lady precisely because she alone preserved her faith inviolate in the trying time during which our Lord lay in the Sepulchre. The Forty Hours' adoration, too, was a part of the commemorative cycle in the ancient Church; it was originally a time set aside to afford the faithful an opportunity of keeping vivid the memory of the forty hours which our Lord spent in the tomb. This practice traces its origin back to the second century. Fundamentally, the devotion as we have it to-day is merely a further development of the outline which Christian antiquity gave it. The Eucharistic setting with which it is now surrounded, as well as the kindred exposition of the Blessed Sacrament in the liturgy of the Sepulchre, add further touches to the sketch of the devotion in which primitive Christianity first outlined the benefit of the faithful; both aim to offer homage to our Blessed Saviour's Body which reposed hidden in the darkness of the tomb.[15]

Moreover, ever since the late Middle Ages, many latreutic practices have been developed as an excrescence on the *adoration paid to the Holy Eucharist;* the adoration itself had to depend largely on its own vitality, as it had no official endorsement to uphold it. The practices thus sprung up can scarcely be made to harmonize with those devotions to the Blessed Sacrament which were advocated by the Roman Liturgy from early times and which of late years were emphasized anew by Pius X. The reason is self-evident: they were of an essentially different origin. At a time when only the most perfect dared to receive Holy Communion two or three times a year at the very most, and when the faithful at large were satisfied with an allegorical explanation of the ceremonies taken as a whole, manifesting no interest at all in the single features of the celebration, as such, it is not difficult to understand why the faithful desired to see the Blessed Sacrament exposed as often as possible during the Mass itself. But we would naturally expect a change of attitude when the faithful began to show a distinct preference for following understandingly the progressive steps in the ceremonies of Mass and when they had again learned to partake of the sacrificial meal as the indisputable right of the children of God. In theory, no one will contest that in regard to the older custom a gradual revision was necessary, just as no one will deny that the normal place for the distribution of Holy Communion is at the " Communio " of the Mass. But, in practice, here as elsewhere the unbounded zeal of the reform movement caused more harm than goood. " One must have patience not only with the ripening fruit, but also with the withering leaf." In any case, we should not speak of Liturgical barbarisms, or of abuse, or of dogmatic abuse. The Church could not tolerate an abuse in Canon 1274 for the octave of Corpus Christi. Besides, even the members of the ancient Church were fully aware, being taught by custom, that, during the Mass, some degree of attention must be paid to the Blessed Sacrament present upon the altar; the pyx with the " Sancta " was not only placed upon a special throne during the course of the Papal Mass, but was also carried in procession by a cleric especially chosen for the office.

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[15] *Zeitschrift fuer Katholische Theologie,* 55 (1931) 617-621.

It is instructive to learn that the liturgical revival progresses most rapidly and vigorously, outgrows the narrow limits and the confined circles of " Liturgical Groups," and offers to aid priests in caring for souls and in promoting Christian education, in those lands where it is carried on with moderation, free from archeological niceties and from the reprehensible practice of carping at present usage. At the " Liturgical Week ", held at Namurs (13-15 June, 1932), several bishops were present and took active part. When, a few years ago, the interdiocesan " Comité d'Action liturgique et paroissiale " submitted a proposed publication to Cardinal Van Roey of Malines for examination and for the " imprimatur " to be published as " recommended or approved " by the bishops, the Cardinal declared: " Say in all truth ' introduced '."

The changing of present forms is by no means the most urgent problem which confronts the Movement. It is concerned with a liturgical revival, hence, a religious renaissance to be brought about by the inherent vitality of Liturgy itself and to be drawn from the depths of proved ecclesiastical piety. It is important that the spirit of Liturgy, the spirit of a rightly conceived and joyous Christianity, should be aroused in the hearts of numerous priests. With God's grace this same spirit will of itself renew the life of the parishes so that it will be able to withstand the buffetings of all future storms. And this objective will be realized, not by extraordinary means, but through the ordinary exercise of priestly functions, catechetical instructions, sermons and all the outer forms of public worship. Growth must result from strength within; and then, as need requires, the withered bark of outgrown forms will gradually break and fall from the healthy trunk of the parent tree.[16]

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[16] *Cours et Conférences des Semaines liturgiques,* IX (1931), 25 f.

OUR GUARDIAN ANGELS.

ONE OF THE most consoling doctrines of Scripture is that of the guardianship of angels; the doctrine which teaches that man in this world is guided and protected by invisible beings called angels.

I. Scripture openly teaches that among the angels there are those deputed by God to keep watch over men.

Thus (1) in the Psalms it is said: " He hath given his angels charge over thee; to keep thee in all thy ways." [1] These words, according to the common interpretation of the Fathers, refer to all just souls trusting in God. St. Bernard says: " Wonderful condescension! and truly great love! He has given His angels a charge over thee, to guard thee in all thy ways. What is man, O God, that Thou shouldst thus be mindful of him! What reverence, devotion, and confidence, should this word inspire in us! " (2) Again, Christ Himself in the gospel charges us not to scandalize little ones, because " Their angels (that is, those who keep watch over them) always see the face of the Father." [2] St. Jerome commenting on these words says: "Great is the dignity of the human soul, since each one of them has from the very outset of his life an Angel deputed to safeguard him."

(3) Finally, the apostle openly declares that the angels are ministering spirits sent by God, to keep watch over men who are destined for heaven: " Are they not all ministering spirits, sent to minister for them who shall receive the inheritance of salvation? " [3] These words are commonly understood not only of the elect, but of all who are destined for salvation.

II. This doctrine, so clearly taught in Scripture, is also supported by solid reasons. These reasons flow from our relationship to God, for we are His *children*, *members* of Jesus Christ, and *temples* of the Holy Ghost. " Because we are His *children*," says Father Oliver, " He appoints to us as tutors the princes of His realm, who hold it an honor to have us in their charge. Because we are His *members*, He wills that those very spirits that minister unto Him be also at our side to render us their services. Because we are His *temples* in which He Himself dwells, He wills that Angels hover about us as they do about our churches, so that bowed down in worship before Him they may offer a perpetual homage to His glory, supplying for our neglect and making reparation for our irreverence."

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[1] Psalm 90: 11-12.

[2] Matt. 18: 20.

[3] Heb. 1: 14.

Father Olier goes on to say that God wishes to unite intimately through the agency of His Angels the Church Triumphant and the Church Militant: " He sends this mysterious host of Angels in order that they may by uniting themselves to us and binding us to themselves form one body of the Church of heaven and the Church of earth."

III. Finally, this doctrine is the traditional and unanimous teaching of the Fathers. Among them there is no suggestion of doubt upon the subject. Thus Origen sets it down among the doctrines as to which there is no controversy in the Church, that some of the good Angels are God's ministers in promoting the salvation of men. St. Hilary calls it absolutely certain. St. Augustine uses the truth of this guardianship to prove that the duty of mutual love extends to all the intellectual creatures of God.

This doctrine has also been confirmed by the Church in *the institution of a feast* in honor of the Guardian Angels. In the prayer of this feast we say: " O God, who in Thine unspeakable providence hast been pleased to give Thine holy angels charge over us, to keep us."

This feast, however, granted by Paul V (1608), had already been preceded by the Solemnity of St. Michael and of all the Angels instituted in the sixth century. It is celebrated in memory of an apparition of the Archangel Michael. More ancient however was the feast of St. Michael ascribed for 29 September.

In these festivities the angels were not only honored, but also invoked as our guardians and helpers. Thus in the prayer of the feast of St. Michael we say: " O God . . . mercifully grant that as Thy holy angels always do Thee service in heaven, so by Thy appointment, they may succor and defend us on earth." In the Church there has always been the persuasion that we are guarded and defended by the Holy Angels.

Thus that holy angels are deputed to keep watch over men in this world is not only *certain*, but also, according to many, *of faith*, on account of the institution of the feast of the Angel Guardians and the universal consent of the Church.

Thus far I have been considering the general doctrine that God deputes His angels to keep watch over men. Let us now go a step further, and consider the doctrine that there is an angel for each individual soul. Although not of faith, because it has not as yet been defined by the Church as an article of faith, nevertheless this doctrine is so universally received and with such solid foundation in Holy Scripture, as interpreted by the Fathers, that it cannot without great rashness be called in question. In fact to deny it might almost be termed erroneous.

(a) It is certain that each one of the faithful has his own angel guardian. This is intimated in the texts of Scripture above cited in the unanimous consent of the Fathers, and the common persuasion of the faithful. Let us hear St. Basil alone: " That there is an angel for each one of the faithful no one will contradict."

(b) The same is commonly asserted for sinners and for those not of the faith; for Christ died for all, even for those not of the faith, and merited for all the means of salvation; and one of these means, in the present dispensation, is the guardianship of angels: hence not only the faithful who are just, but also sinners and those not of the faith, have each an angel guardian.

The Fathers are clear on this point. Thus Theodoret commenting on the words " Their angels always see the face of the Father,"[4] says: " Christ the Lord said that each man is under the care of an angel." And St. Chrysostom uses almost the same words: " This is a truth, that each man has an angel." And St. Augustine: " I esteem it, O my God, an inestimable benefit, that Thou hast granted me an angel to guide me from the moment of my birth to my death." Finally St. Jerome without any restriction declares: " Great is the dignity of the human soul, since each one of them has from the very outset of his life an Angel deputed to safeguard him."

In confirmation of this doctrine, the Fathers also give the words of the disciples in the Acts of the Apostles. When Peter stood at the gate and knocked, after his miraculous escape from prison, the disciples within could not credit the message of the portress that it was Peter himself, and they said: "IT IS HIS ANGEL" (12: 15).

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[4] Matt. 18: 10.

We have also in Christian hagiology many examples which confirm and illustrate this teaching. Thus we read of St. Paul of the Cross that he was often observed, on joining the company of his religious at recreation, to make a profound bow toward them with a joyous countenance that inspired devotion: the saint seeing that the religious were surprised, told them frankly that he did it chiefly out of respect for their angel guardians, who were with them. Of the Blessed Gemma of Luca we read that she saw her angel with her eyes, touched him with her hand as if he were a being of this world, remained talking with him as one friend would with another.

According to St. Thomas and most theologians, the angel assumes the office of guarding his client at the moment of birth: before this period, the infant is protected by the angel of the mother.[5] Again this guardianship continues through the entire life, at least in the sense that the angel guardian never entirely deserts his client, although he can be less devoted to him for a time, for his punishment. Properly speaking, it ceases in death, since at that instant ceases the time of probation.

And not individual men alone, but communities also are under the guardianship of angels.

I. The Doctors hold most probably that there is a special angel guardian for the Church, namely St. Michael.

(a) Indeed, from Scripture St. Michael appears to have been formerly in charge of the Synagogue, because he is called the prince of the Jewish people, and is said to have had special care of it; and as the Church has succeeded the Synagogue, St. Michael, most probably, has special care of the Church.

(b) The words which are used by the Church in the office of St. Michael at least insinuate that that Archangel is the special protector of the Church.

II. It is taught also with sufficient probability that there are special angel guardians over each kingdom and nation, nay over each community of moment, for example, particular churches, religious orders, dioceses. The reason is because those societies are as it were moral bodies which need special assistance. Hence God gave the people of Israel on their journey through the desert an angel as protector: " Behold I will send my angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared." [6]

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[5] Cf. St. Thom., I, q. 113, a. 5.

That other nations also have angel guardians is gathered from these and similar places: " But the prince of the kingdom of the Persians resisted me one and twenty days: and behold Michael, one of the chief princes, came to help me, and I remained there by the king of the Persians." [7] Theodoret thus explains these words: " To the Archangels is given this office, that they be in charge of the nations, as B. Moses taught,[8] with whom B. Daniel also agrees, when he himself says the prince of the kingdom of the Persians and again a little later the prince of the Greeks; he calls Michael also the prince of Israel." The angel guardian performs many services for us.

With regard to the body (a) the angel guardian averts from us exterior evils, or if we have already fallen into them, he delivers us from them: " The angel that delivereth me from all evils ". . . " He hath given his angels charge over thee, to keep thee ". . .[9] (b) Sometimes also he helps us in secular business, especially when this conduces to salvation, as appears from the example of Tobias (12: 3 etc.).

With regard to the soul, (a) the angel guardians hold the demons in check, lest they do us harm, or at least lest they tempt us too severely.[10]

(b) They suggest good thoughts, exciting us to good,[11] averting us also from evil, through their counsels and corrections.

(c) They offer to God our prayers or our good works, not indeed that God may know them, for of Himself He knows all things, but that they may add their prayers to ours, and so give greater efficacy to them. Thus the angel Raphael assured the elder Tobias that, while he prayed, he himself was offering those prayers to the Lord: "I offered thy prayers to the Lord" (12: 12).

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[6] Ex. 23: 20.

[7] Dan. 10: 13.

[8] Deut. 32: 8. Cf. Zach. 1: 12; Act. 16: 9.

[9] Gen. 48: 16; Ps. 90: 11-12; cf. Tob. 6: 8 etc.

[10] Tob. 8: 3.

[11] Tob. 6: 16.

(d) Sometimes they inflict medicinal punishments; for this is a work of mercy, and conduces to salvation.[12] Vindictive punishments however are generally inflicted through the bad angels.

(e) Finally at the moment of death especially they help us against the last temptations, and the last attacks of the devil, and conduct our soul to heaven or to purgatory.

God deputes His holy angels to keep watch over us. This prompted the words of St. Bernard: "What respect, what thankfulness, what trust, ought this word work in thee!" We owe then to our guardian angels:

(a) Respect for their presence: indeed the angel guardian is *always with us*, and because he is a spirit pure and holy, we ought to avoid whatever could grieve him.

(b) Thankfulness and love for his kindness: for the angel guardian is for us as it were a benefactor, friend, and brother, and will be one day a partaker of the same inheritance in heaven; hence we ought to love him, think of him, and obey his inspirations.

(c) Trust in his safe-keeping: for our angel is powerful to succor us and at the same time most devoted to us; hence we ought to invoke him and fly to him in our doubts and difficulties, according to the same St. Bernard: "As often as the gloom of temptation threateneth thee, or the sharpness of tribulation hangeth over thee, call upon Him that keepeth thee, thy Shepherd, thy Refuge in times of trouble, call upon Him, and say: 'Lord, save us, we perish'."[13]

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[12] II Kings 24: 16.

[13] Matt. 8: 25.

EDMUND QUINCY SHEAFE WALDRON.

EDMUND QUINCY SHEAFE WALDRON first saw the light of day at Dover, New Hampshire, 6 July, 1812. Nothing was more improbable than that he should become in course of time a Catholic and a priest. Both his parents, Daniel Davis Waldron and Olive Rindge Sheafe Waldron, were of Protestant, English extraction, without any admixture of Catholic blood since the Reformation, so far as is known. The prominence of both families in the English Army, fighting the Indians in Colonial America, ranged them sharply on the side of England as opposed to the French and consequently as anti-Catholic.

Much thought seems to have been given the child's rather elaborate name. Quincy was for the maiden name of his maternal grandmother, Mary Quincy, whose sister, Dorothy Quincy, married John Hancock. Sheafe was for his mother's father, Jacob Sheafe, prominent citizen of Boston and Portsmouth, New Hampshire. Edmund was derived from Edmund Quincy, who was sent to England to pacify the British prior to the American Revolution. While in England he contracted smallpox and died. He was a judge, born 1681, died 1738. General Court erected a monument over his grave in Bunnhill Fields, London. We are told also that in St. George's Chapel, Windsor Castle, lies a relative of Father Waldron, Canon Sheafe (died 1515).

Whilst the forefathers of George Washington were still in the mother country, one, at least, of the Waldron family was making pioneer history in America. The first of the line to come to this country was Richard Waldron, born in Alchester, England, 1615. When about twenty years of age he came to what is now New Hampshire, made some land purchases and returned for a short visit to England, where he married Jane Shallard. Bringing his bride to Cohecho (now Dover, New Hampshire, 1641) he settled permanently. He was elected a representative of the General Court of Boston 1654-76. In 1666 he was Speaker of the House. In 1672 he was given a commission as Captain, and in 1674 he was made Sergeant Major of the Military of the Province. In 1680 he became Major General; in the same year, also, he was elected one of the first Councillors of the Province. Upon the death of President John Cutts in 1681, Waldron was chosen as Deputy President to fill the vacancy thus caused. His command over the military forces threw him into constant intercourse with Indians of a large New England territory. Through the treachery of some of these he was massacred in his old age at Dover, New Hampshire, 27 June, 1689. Two squaws were admitted for a night's lodging at the Fort, as was the custom. In the middle of the night, they unlocked the gates and emitted a sharp whistle, a signal for the Indians to enter. They rushed in, set fire to the fort and killed nearly all the inhabitants of Dover, including Richard Waldron. He was at the time seventy-four years of age.

During the period of 1721-24 occurred a notable massacre by the English under Col. Thomas Westbrook, great-great-grandfather of Father Waldron. In this massacre, led by Col. Moulton (1724), was killed Father Sebastian Rasle, S.J., one of the famous missionaries of the continent of North America. Father Rasle was born in the little town of Portalier, France, 4 January, 1657. He was a gifted linguist, well versed in the languages of the Algonquin, Huron, Abnaki and Illinois Indians. His life was one of great self-abnegation. During more than three decades of his life among the Indians his diet consisted of corn meal sweetened with a little maple sugar. He washed and mended his own clothing and tilled his small garden to raise a little corn for meal. According to the *Jesuit Relations* he was accused unjustly of inciting the Indians against the English, and it is added that this accusation was entirely disproved. It is true that he kept his Indian flock (whom he had converted) true to their religion and to the French. At least two of the five attempts of the English to secure Father Rasle's scalp were entrusted personally to Col. Westbrook, who had general supervision of the troops. In both his attempts he was unsuccessful, though in the second (1722) he picked up Father Rasle's Strong Box [1] containing his valuable manuscript dictionary of the Abnaki language, upon which he had been expending his labors for more than thirty years. In August, 1724, a more desperate attempt was made upon Father Rasle's life and this was successful. The warriors of the village were away: only the old men, the women and children were there with the faithful missionary. The murder was accomplished with great cruelty and many of the Indians slain. Their church (one of three built by Father Rasle) was burnt, the Blessed Sacrament profaned, and the sacred vessels desecrated. After the lapse of more than two centuries, the account of the Norridgework massacre is distressing reading for Catholic eyes. In the little Catholic village of Narantsouak, near Norridgework Falls, on the Kennebec River, Maine, stands a monument to this priest, the translation of whose inscription is: "The Reverend Sebastian Rasle, a Frenchman by birth and a missionary of the Society of Jesus, who, after evangelizing the Hurons and Illinois, became the apostle of the Abnakis, keeping them for thirty-four years in the faith and love of Christ. Unterrified by the perils of war and often testifying his readiness to give his life for his flock, he died the best shepherd, on this very spot, amid the slaughters of his people of Narantsouak, on the 23rd of August, 1724. To him and to his children in Christ, who died along with him, Benedict Joseph Fenwick, Bishop of Boston, built and dedicated this monument, 23 August, 1833, A. M. D. G." [2]

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[1] This Strong Box about which much has been written, contained valuable papers. It remained in Col. Westbrook's family during four generations. Finally it was given by Father Waldron to the Maine Historical Society, in whose care it still remains. The contents, however, including the famous manuscript dictionary of the Abnaki language and other papers, were given by Father Waldron to the Library of Harvard College, in whose treasure room it is still kept. The Strong Box is about eighteen inches long and is of embossed brass secured by an iron hasp to

In the *Catholic Builders of the Nation* is to be found the following: "By a strange dictate of God the great-great-grandson of Col. Westbrook and the great-great-great-grandson of Col. Waldron, of Dover, New Hampshire, whose act of treachery toward the Penacook Indians, some fifty years earlier, had never been forgotten and remained ever a cause for bloody reprisals for which Catholic priests were blamed, became a Catholic and a priest—this was the late Reverend E. Q. S. Waldron, of Pikesville, Maryland."

Edmund Waldron's early education was obtained at Dartmouth College, from which he was graduated in 1833. There

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unfasten which required a knowledge of its mechanism. It contained two compartments, in one of which Father Rasle probably kept his chalice. In the upper part are an inkwell and an old-fashioned sand blotter. Some of Father Rasle's letters were given to the Massachusetts Historical Society.

[2] Campbell, T. J., S.J., *Pioneer Priests of North America*, 1642-1710; vol. 3, p. 266; 1911.

were fifty-two in the class. Half a century later seventeen survived and there was a reunion, which he did not attend. An amusing incident is told of Edmund Waldron's college days. On one occasion a circus visited the town and the Dartmouth boys attended *en masse*. Among the attractions was a notoriously wicked donkey, for the mounting of whose back and remaining there, the manager offered a prize of five dollars. One after another the Dartmouth boys tried and failed. At last, Edmund Waldron appeared among the contestants, the blood of Indian tamers in his vein. Succeeding in mounting the donkey's back, he encircled its neck and with strong young limbs, twined his hands around the animal's tail and accomplished the seemingly impossible feat and won the coveted prize.

After graduation, Edmund Q. S. Waldron taught for a time in Philadelphia and New York. He likewise took up the legal profession, practising in Cincinnati, Ohio (1842).[3] For several years following this, he taught at the University of Saint Louis,[4] whose catalogue of that period merely mentions him as " tutor ". His nephew writes (and it is corroborated at Woodstock, Md.) that he was Professor of Belles Lettres there. He was connected with the English Department and during part of his time of professorship he was President of the Philalethic Society, the oldest in the University, and in the old days had one of the faculty members as President. The Society, organized in 1832, had for its principal object the improvement of the members in public speaking.

The beginning of an intimate friendship with Doctor Henry Rennolds, to be interrupted only by his death, is described by a daughter of this naval officer (who was the father of the Reverend Paul Rennolds, deceased, of the diocese of Baltimore and for many years a navy chaplain.) A reception and dance were given aboard the U.S.S. Dolphin, at the Navy Yard, Philadelphia, in honor of the ship's return from South American waters. Among the guests was a polished and attractive young lawyer, Edmund Q. S. Waldron. Falling into conversation with Doctor Rennolds the latter casually remarked that he was a recent convert to the Catholic faith. Mr. Waldron appeared interested, saying that he knew but few Catholics, that he would like to know more of their religion, expressing a desire to read some Catholic books. Dr. Rennolds proffered Milner's *End of Controversy*, which was followed by other books of the same type. This daughter writes that Dr. Rennolds was godfather for Edmund Waldron in baptism, though this does not appear on the record. Upon retiring from the Navy, Dr. Rennolds made his home in Pikesville, to be near Father Waldron.

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[3] In the safe of the City Clerk of Dover, New Hampshire, is preserved the watch given by his mother to Father Waldron upon his graduation from Dartmouth College, and a photograph of him taken in cassock and biretta.

[4] From records at Woodstock, Md., Father Waldron became a Jesuit Novice at Florrisant, Mo. 1843, 24 September. He made simple vows, September, 1845; Philosophy (second year), 1845-46.

Of his own conversion to the Faith, Father Waldron said this, in substance, to a friend: Once as he passed a Catholic church, in which Vespers were in progress, he saw the lights on the altar and heard the hymns that were being sung. He went in—the Blessed Sacrament was on the throne. Mr. Waldron sank on his knees back of the pews (he did not know why) and prayed for light to know God's truth, and faith came to his soul. Being away from home at the time, Edmund Waldron kept his conversion a secret from his family. When with them again it was noticed that he declined to accept meat at the table. When asked the reason, he fearlessly declared that he was a Catholic, remarking that the day was Friday. At first this was taken as a joke, but as he persisted in his assertion he finally was believed. Then the whole table turned against him: there were many present. Neither of Father Waldron's parents became a Catholic. His brother, Charles, was the only member of the Waldron family to follow him into the Church.

Edmund Waldron was baptized conditionally at the Church of St. John the Evangelist, Philadelphia, 13 April, 1840, by Bishop Francis Patrick Kenrick, whose protégé and close friend he had become. The Baptismal Register of Old St. John's Church, which is located on South Thirteenth Street, Philadelphia, contains this record: "Aprilis 13 bapt. condit. Edmundum Quincy Shefe Waldron natum annos 27, e secta Episcopalianorum, praevia adjuratione—Franciscus Patricius Ep."

Feeling a call to the priesthood, Edmund Waldron began his ecclesiastical studies (just where seems in doubt). His biographer tells us he studied theology under Bishop Kenrick, but we find Edmund Waldron in Cincinnati in the year 1842, and in the years 1845-46-47, in St. Louis. He was ordained to the priesthood, 18 December, 1847, by Bishop Francis Patrick Kenrick in the Bishop's chapel, Philadelphia. In 1848 he was in charge at Cape May Island at St. Mary's, Gloucester, and at Port Elizabeth, in South Jersey. In *The Catholic Church in Jersey*, we read: " In May 1848 the Rev. E. Q. S. Waldron was appointed by Rt. Rev. Bishop Kenrick of Philadelphia to attend Salem and other churches in South Jersey. It appears that he resided in Philadelphia with Bishop Kenrick." With zeal and energy Father Waldron devoted himself to this laborious missionary work, going from place to place, saying Mass in public halls and private houses, instructing the children and preaching to the small bands of Catholics in the places he visited. Toward the end of 1848 he and his faithful people deemed it advisable to secure ground for a new church. In those years wages were low, farm hands receiving but six to eight dollars a month; and living-out girls, seventy cents a week. The work of raising funds, begun by Dr. O'Hara, was carried on by the zeal of Father Waldron. On 25 October, 1848, the lot on which the church was to be located was purchased from George Bowen for $540.00. A new impetus was given the ardent zeal of the good pastor and his people by the purchase of a site for a church edifice. Work was commenced on the foundation in the year 1849, but had to be discontinued for want of funds. Father Waldron was then transferred to other fields of labor. For a time he acted in the capacity of Secretary to Bishop Kenrick by whom, to the end, he was held in affectionate esteem. In the Bishop's diary and Visitation Records for 1848 we read under the date of November 19: " I confirmed twenty-seven in the Church of Saint Mary of the Assumption, in a town called Pleasant Mills in Atlantic County, New Jersey. Twenty received Holy Communion, under the zealous care of Reverend Edmund Waldron. The life of religion is vigorous in this congregation, but the people live scattered here and there, far from church."

The following is taken from the *History of St. Mary's Church*, Gloucester, New Jersey: " In 1848 the Rev. Edmund Q. S. Waldron had been appointed to take charge of the Catholics residing in Gloucester, Camden, Port Elizabeth and the southern part of New Jersey generally. His parish took in the greater part of the present diocese of Trenton. . . . He will visit Port Elizabeth on the second Sunday of each month and Pleasant Mills at stated times. He resides at present with Bishop Kenrick. . . . Going back to his founding of St. Mary's Church, Gloucester, we see the little flock going forth courageously—strong in faith, not more than three score in number, to meet their new leader and assure him of their loyal support. Thus did St. Mary's come into life. The first Mass was said at Gloucester in January of 1848, at the home of Philip Francis Scanlon, to whose zeal and experience the Catholics of Gloucester owe much of their success in obtaining a separate church. In Mr. Scanlon's home Father Waldron said Mass on Sundays, having heard confessions there the day before. There, too, the sacred vestments were cared for. While deciding upon a location for their future church and during the time of its building, the newly organized parish held services in the old public school. The establishment of a Catholic congregation aroused hatred that may be found everywhere in all communities."

These sentiments were especially pronounced in those days, the time of Knownothingism around Philadelphia. Through bigotry the hall was rendered unsuitable for the celebration of the Divine Mysteries. Father Waldron and his faithful band removed their temporary headquarters elsewhere. On 24 September, 1848, the cornerstone of the first Catholic Church was laid by Bishop Kenrick. So great was the animosity aroused that this first cornerstone was removed and destroyed. The second was laid with the same results. The third cornerstone survived; it was sunk many feet below the ground, for safety. The officiating clergyman was the great apostle of temperance, Father Matthew. Previous to 1848 the Catholics of Gloucester had heard Mass on Sundays at the Cathedral of Philadelphia, to which parish they belonged. The distance was three miles, and the people were conveyed on the Delaware River by a ferryboat. In 1848 Father Waldron founded the little church at Cape May Island, New Jersey, and inaugurated services in that place. "During the bathing season," we read in the *Catholic Almanac*, there were "Divine Services on Sunday: once a month for the rest of the year." In the meantime Bishop Kenrick had removed his residence from St. John's to Eighteenth and Summer Streets and made Father Waldron

Rector of the new Cathedral chapel, which was situated on the first floor. "Shortly afterward a separate building for a chapel, about half the size the Cathedral chapel is now, was built under Father Waldron's direction—the cornerstone of the Cathedral itself had been laid on 6 September, 1846." These were busy days in the life of Father Waldron.

Besides his labors of building, he was engaged in helping to found in Philadelphia a House of the Good Shepherd and St. Vincent's Infant Asylum. The latter was at first on Stiles Street, then in the Cathedral parish, and began with a few babies. This tiny refuge evolved in time into two great institutions—one a fine maternity hospital on Woodland Avenue, and the other an orphanage at Lansdowne, a suburb of Philadelphia, and now one of the largest and best equipped places of its kind in America. From the beginning the Daughters of Charity have been in charge. In the annals of the Good Shepherd we read: "Rev. Edmund Quincy Sheafe Waldron: In 1842 a House of the Good Shepherd had been opened in Louisville, Kentucky, the cradle of the Order in America. Right Reverend Francis Patrick Kenrick of Philadelphia, feeling the need of such a house in his diocese, entered into negotiations on the subject, with the happy result that in April, 1849, Mother des Anges Porcher, accompanied by Sister Mary Celeste Saucier, came from Louisville, Kentucky, to found a house in Philadelphia. The Bishop delegated the Rev. E. Q. S. Waldron, a young priest at the Cathedral, to procure a suitable building. The Sisters of Philadelphia owe Father Waldron an eternal debt of gratitude. He gave himself to the work heart and soul, leaving no stone unturned, no means untried to raise money to procure a house, nor did he stop when this was accomplished. For years we find him working steadily in the interest of the Good Shepherd. An auxiliary society was formed of which Father Waldron was president, to raise money for the Sisters. They were trying days of extreme poverty, but neither Father Waldron nor the Sisters lost heart. He went himself to the different churches and among the people to collect money.

"In January, 1850, the purchase of a house and lot was concluded for the sum of $4,000.00. The house was an ordinary six-room dwelling, situated at the corner of George and Schuylkill Front Streets. In the rear of the Sisters' Home a building was erected for the penitents. In a short time the new structure became too small to accommodate the numbers who sought admission. In 1851 Father Waldron made his third and last purchase of a piece of ground. The entire property had cost $8,500.00. The Christmas of 1853, in a little temporary chapel, Father Waldron planned to have High Mass at midnight. For this purpose he had arranged with the choir and organist of a neighboring church. The choir and organist failed to appear. Father Waldron was not to be baffled and insisted that the Sisters sing. They had only a small melodeon and a single Gregorian copy of the Mass. Father Waldron forgot the Gloria and next morning he told the Sisters he imagined he was listening to the angels."

Among the prominent Philadelphia families who were on terms of intimacy with Father Waldron whilst he was rector of the Cathedral of that city, were the Bryants and the Ristons; Doctor John Delanau Bryant married into the Riston family. He should not be confused with William Cullen Bryant, the poet, though both were poets. Several priests were friends of the Ristons and were callers at their house. Among them was Father Waldron, who had been a schoolmate of Dr. Bryant and a student for the Episcopal ministry. Mr. Riston was much touched, one day, when Father Waldron remarked that on that day he said Mass for him. With tears in his eyes, after Father Waldron left, the old man said that this was a great and undeserved and unexpected kindness. Not long afterward, Father Waldron baptized Mr. Riston and received him into the Church. Dr. Bryant and Father Waldron were of the same age and became converts about the same time. Like Bryant, Father Waldron was for a time editor of the *Catholic Herald* of Philadelphia. He was succeeded in the post in 1849 by the well known ex-Episcopalian minister Henry Major.

Bishop Kenrick was promoted and made Archbishop of Baltimore. It proved a great loss to Father Waldron. In the Bishop's diary we read: "Thursday the ninth day of October, 1851, having received the Papal Bulls by which I was promoted to the Metropolitan See of Baltimore, I left Philadelphia after nightfall, accompanied by Reverend Edmund Quincy Sheafe Waldron and arrived in Baltimore early the morning of Friday, the tenth day of October, 1851. I was kindly received by the clergy and by the people." However, it was only in the capacity of traveling companion to Bishop Kenrick that Father Waldron accompanied him to his new see. He returned to Philadelphia and remained at the Cathedral until during the year 1857.

From the life of the Right Rev. John N. Neumann, D.D., Fourth Bishop of Philadelphia and *Historical Sketches of the Catholic Churches and Institutes of Philadelphia* (1915), we read: "In 1854 it was again intended to rush up part of the walls and roof of this portion of the new Cathedral with the view of preparing it for divine service, but the idea was soon abandoned. The architect's report of 1856, to the pastor of the Cathedral, Rev. E. Q. S. Waldron, shows that much work had been done, both on the façade and the side walls of the building." Father Waldron resigned the rectorship of the Cathedral and in 1857 transferred his allegiance to Baltimore. He was stationed at the Philadelphia Cathedral Chapel from December 1848 to July 1857. He became rector about 1854 of the new cathedral. Father Waldron's deafness—a defect in the Waldron family—became so pronounced that it was a great handicap to him in discharging his duties as pastor of the cathedral. Perhaps this was a factor in his resigning. At all events, he was again with his devoted friend, now Archbishop Kenrick. In 1857 we find Father Waldron assistant to the Rev. Charles Ignatius White, pastor of St. Matthew's Church, Washington, D. C. In the fall of 1859 he again became a member of the Kenrick household at the Cathedral, Baltimore. In the Letters of Archbishop Francis Patrick Kenrick among the records of the American Catholic Historical Society, is one addressed to a member of the family of George Bernard Allen, dated "Feast of St. Francis of Assisi, October 4, 1859. Good Mr. Waldron [5] is coming to live with me. It is now eighteen years since I received him into the Church and his fervor appears unabated. His deafness is a great obstacle to his usefulness." Again, on 8 November of the same year: "Rev. E. Waldron is very happy here and aids me greatly in my literary labors and in correcting manuscripts." I am preparing the

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[5] In the old days it was customary to speak of a secular clergyman as "Mr." The term antedated that of Father, in general usage to-day.

Pentateuch for publication, my progress being backward, to use a Hibernianism." A few months later we read: "Mr. Waldron is a great advocate for improvement in advance of English usage."

In 1860 Father Waldron became pastor of St. Charles Borromeo's Church, Pikesville, then seven miles northwest of Baltimore (now almost surrounded by the city). Here is a new chapter of his life; another phase of this unusual character. For the next quarter of a century he remained at this post, a model of a contented rural pastor, hiding under a bushel family distinction and knowledge of a high order. This was before the day when modern comforts and convenience contributed largely to a country priest's activity for his flock. Previous to his conversion and ordination, Edmund Waldron had mingled with the best. The exquisite polish of his manners marked him for a man of the world, whose education and experience fitted him to be for years the right-hand man of Bishop Kenrick—builder of a vast cathedral and of smaller churches, besides several institutions. He had rubbed elbows with the Know-Nothings and bigots of Philadelphia and South Jersey. Especially is this true of Gloucester, where he narrowly escaped physical violence from this faction. That they threatened but did not harm him seemed to disappoint Father Waldron, who remarked that he was unworthy of martyrdom, meanwhile calmly awaiting what might happen.

The life of a country pastor who was not a lover of books was a drear one in those days. No telephone was at hand as now when confronted by some knotty problem. No trolley-car or automobile waited to convey him in half an hour to congenial priestly intercourse. Mud up to his shoe-tops, trips on horseback through country roads to a sick parishioner, were the order of the day and night. One railroad train a day (or was it two?) constituted the schedule between Pikesville and the city. A few of those who came from distant country homes to attend Mass, and who had no carriage, are left to tell of the monotony of killing time in the church cemetery till train time. This country pastorate was accepted gladly by Father Waldron. Though it is true the sanctuary lamp burned for him as encouragingly in this little village church as it shone in the great city's busy cathedral, nevertheless Father Waldron must have missed the active life to which he had been accustomed.

Father Waldron's education had been above that of the average priest. His mind to him a kingdom was. Though hampered by deafness, he avoided wasting his learning on the desert air. He wrote an article on "The Duties of a Priest". As is the case with many another savant, Father Waldron's penmanship was hard to read. The article was returned by the printer, who said he could not read it.

Borromeo College he started about 1860, affording the Pikesville boys exceptional advantages of education — the pastor having considerable leisure and a vast amount of energy. The College was in existence about ten years. Then Father Waldron conducted a parish school for boys who lived in the vicinity. Once he tacked a notice upon the Pikesville Post Office door, offering free instructions in Latin and Greek to those who would come to his library in the rectory every morning from 7: 30 to 8: 30. Although the village was small, a dozen or more youths had the good sense to embrace this opportunity, including the male teacher at the public school.

Father Waldron was tall, of more than medium build, erect, lithe and well knit together. Of florid complexion, with iron-gray hair and no tendency to baldness, he appeared even in advancing years to have the health and vigor of youth. His face showed firmness; his eyes blue-gray and piercing, were kindly, and his nose was prominent and well formed. The agility of his Dartmouth days remained long with Father Waldron. At sixty he held his own with the Borromeo boys in a game of baseball. A seven-mile walk into Baltimore was no hardship for him, and he was a skilful horseman. He was ascetic and dignified in manner; discipline was a strong point with him. Of the virtues of the lowly apple Father Waldron shared John Burroughs's high opinion. "Eat an apple and go to bed," was his advice to the ailing. Some of Father Waldron's scientific theories were far in advance of his day. He was a believer in eating vegetables in the raw state, claiming that man lost much by overcooking his food. His luncheon often consisted of raw fruit or raw vegetables, this menu a forerunner perhaps of to-day's minced raw vegetable salad. Not so with oranges, which we know only as uncooked. The old colored woman who governed his household always boiled an orange or two by his orders for breakfast. She cooked upon an odoriferous charcoal stove.

Akin to his Master's hidden life at Nazareth was Father Waldron's humble unnoticed life in Pikesville. Zealous, active, alert, he went about doing good, absolving, breaking the Bread of Life, baptizing, conducting weddings and assisting at funerals. His life became part and parcel, during a long pastorate, of the lives of the people of more than one generation. No emblazoned record is left; yet surely the recording angel was kept busy. Like the pastor in Longfellow's Acadia, Father Waldron was an important factor for good in the lives of the virtuous village people and walked revered among them. " Far from homeland, where his forbears for centuries had occupied posts of distinction in the State and in the Army and Navy, Father Waldron came to red-hot Maryland on the eve of the outburst of the Civil War. Scant praise was there for the transplanted New Englander in Dixie. Coarse and fine were dumped into one heap by the native poet and labeled " Northern Scum ". The gentle, devout occupant of the Pikesville rectory was the one best answer to this. Not once during the trying days of the conflict did he allow himself to be surprised into a discourteous speech.

In 1882 Father Waldron met with a severe accident that brought him close to the gates of death. Returning by train from Baltimore, he became engrossed in conversation with a fellow passenger, and being deaf, he failed to notice that his station had been called. The conductor offered to stop the train, but Father Waldron declined to allow this, saying he would remain in the train till the next station was reached and that he would not in the least object to retracing on foot the two miles back to Pikesville. Returning he heard a train coming in the rear; striving to avoid it he made a misstep and plunged head foremost through a trestle, falling twenty feet and striking an abutment. He lay till morning in a pool of blood, with his scalp partly torn off. Discovered at break of day by a neighbor, he was picked up unconscious and driven to Mount Hope. The last sacraments were administered. For ten days he realized nothing and his life was despaired of. To the surprise of all he rallied and again took up the thread of life. Though he called himself well, he never regained his normal health. His hearing, strange to say, was greatly restored by the accident. An amusing story is told of Father Waldron about this time. He had invited several close friends, lay and clerical, to dinner in his home. Wine was served. One gentleman, a connoisseur in such matters, feeling safe, due to Father Waldron's deafness, remarked quietly to the priest next to him, after sampling the wine—" What truck!" At once Father Waldron straightened in his chair and said with dignity: " The best I have, Sir!" The innocent offender was almost prostrate with embarrassment.

A new pastor was appointed (1883) and Father Waldron remained to assist. For three years he was officiating priest at Reisterstown, near where some years previous (1874) he had built the Sacred Heart Church. He had once tried to start a school at this place. It was presided over by a refined Frenchman and his wife. Some of the pupils lived with the couple. One of these, now a well-known business man, tells of the excitement caused by a fire which broke out during the night in the building. The school was short-lived.

Then came two years of ill health. He died at St. Agnes Hospital, Baltimore, 16 April, 1888. The report read that death was caused by the effects of a fall. His requiem was sung by Bishop John S. Foley of Detroit, and Cardinal Gibbons preached the eulogy. The vast throng in attendance at the Baltimore Cathedral attest the esteem in which he was held. Father Waldren is buried in Bonnie Brae, Baltimore. On the tombstone is a short sketch of his life.

Waldron Park in Pikesville still survives. Waldron Avenue there is of a later day. Among the people is a tradition of a holy priest, a convert, at the rectory in the long ago—obliging to all, extremely zealous and " a gentleman if there ever was one ". Humanly speaking this is about all that remains of Father Waldron's long and fruitful pastorate. Even memories of him are growing faint.

In the sacristy of the church hangs a large framed likeness of this good priest. With the same austere dignity as in life, he looks down upon the altar boys as he did of yore and seems about to say: " Silence, my house is a house of prayer."

R. RANDOLPH JENKINS.

Pikesville, Maryland.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

SOCIALIZING THE MASS.

One of the most obvious features of the average Sunday congregation at Mass is lack of unity and the diversity of mental approach and occupation of the individuals during the Holy Sacrifice. Some are reading prayer books. Others are saying their beads. A considerable portion is metaphorically twiddling its thumbs. For an increasing number of people, especially those in large cities who have not frequented Catholic schools, the Mass is a remote ritual, performed silently in an incomprehensible language by a man clad in strange vestments at the far end of the church.

I have seen the Mass celebrated in many countries, and the same apparent apathy or lack of social unity seems to characterize the congregation nearly everywhere. In Latin countries, those traditional centers of Catholic faith, the Mass is often celebrated on several altars in the same church at the same time. The faithful are then broken into small, unrelated groups kneeling on the pavement or on chairs which they have drawn into position. In some places I have seen the preacher mount the pulpit at the beginning of Mass and discourse during the entire service, with the exception of the Elevation. This makes it practically impossible to give attention to the progress of the Mass itself. Often the prayers in the vernacular at the end are said in so low a voice that only the acolytes can hear them. The people rise and walk out during the Last Gospel.

The same hesitant and centrifugal character of the congregations in America is evident in a thousand ways. One is the prevalent practice of arriving late for Mass. Another is the tendency to crouch in the back of the church or to crowd the side aisles, leaving the front and the center empty. People are nowhere more embarrassed than in a Catholic church. They fear to be seen going to the front. They feel that they get just as much from the Mass by remaining in the rear. A woman who was once asked to take a seat toward the front flushed with indignant embarrassment and demanded to know whether the entire church were not blessed.

This lack of social feeling among Catholics, so far as religious services are concerned, is further demonstrated at Benediction. The average congregation sits passively through the devotion, while a small choir or perhaps one singer chants the hymns.

In contrast with this is the self-assurance and almost militant social character of many Protestant services. The congregation knows how to sing and loves to sing. The worshipers have a good repertory of hymns, and they know many of them by heart. In case the preacher is absent, some of the men of the congregation can direct the service and lead the prayers or even lend a few pious words to the occasion. On ships which carry the English tradition, the purser leads the Sunday service in the absence of a minister, and they get along with dignity and satisfaction. In the absence of a priest in this situation, Catholics are utterly demoralized on Sunday. The only thing they have been taught to do in common is to follow in saying the rosary, and they are usually timid about suggesting even that.

Of course the attitude which one adopts on this whole subject will depend upon his idea of the best way of hearing Mass. Many pious persons wish to be left alone at Mass. They prefer to address their thoughts to God directly and to use this period to express their cares and needs to the Almighty in their own words. They do not wish to be drilled into an exercise in common, in which prayers would be said together or hymns sung in group. Their only concession to community sentiment is to rise, kneel, and be seated with the general movement of the congregation.

Many priests share this viewpoint. They believe that a definite program of common action should be followed at the children's Mass with prayers and hymns, but they do not care to impose upon the body of the adult faithful any definite, unified method of hearing Mass. The Mass, they say, adapting an ancient axiom, is meant for men and not men for the Mass. If the people wish to say their beads, let them say the beads.

If they prefer a prayer book, well and good. If they can practise meditation, splendid. And if they simply wish to twiddle their thumbs, there is not much one can do about it.

It is possible, however, that this represents a passive and defeatist attitude. Possibly it ignores the silent hunger of the multitude for a bond of social union and a definite method while assisting at Mass, or fails to take into account their sense of frustration and often discontent with the silent secrecy of the services. It may even be contrary to the social character of the Sacrifice itself, which has been repeatedly pointed out by theologians and popes.

The theological basis for asserting this social character of the Mass is that of the mystical body of Christ, in which the Church is represented as a moral union effected through the merits and grace of Christ. This union has been achieved principally through the Passion and Death of Jesus. It is manifested in its highest and most intimate form in the Church by the sacrifice of the Mass. The faithful are told explicitly that, although they do not possess the sacramental power of the priest to convert the bread and wine into Christ's body and blood and to renew the Sacrifice by this typifying of His death, nevertheless they form a social unit coöperating with the priest and offering the Sacrifice to God as members of Christ's mystical body.

It would seem to follow that the closer the moral union of the faithful in this act, the more perfect the act itself as a human offering. In keeping with this doctrine, the faithful may be asked, not merely to pray at the Mass, but " to pray the Mass ".

There can be no doubt but that a moral union of the faithful is effected by the fact of their physical presence at Mass and the direction of their individual attention to the same Sacrifice. Nevertheless, this hardly fulfils the ideal of " praying the Mass ". The Mass as a prayer has been definitely arranged and canonized into a liturgical form. The priest is obliged to follow a definite ritual and recite the prayers prescribed by the missal. He is not free to improvize, to utter pious ejaculations, or to finger his beads during the service. He formulates his intentions prior to beginning the Mass and recalls them in the places assigned for the mementoes of the living and the dead.

This is the Mass. Evidently this is the way to " pray the Mass ". The closer the faithful are able to follow this ritual even in its exact wording, the more intimately they are joined with the sentiments of the Sacrifice itself and the more perfectly they achieve the social spiritual union which the Mass typifies.

A number of ways have been suggested to attain this unanimity. The most obvious, the simplest, and at the same time the most perfect, is the use of the missal by the faithful themselves. It is utterly impractical to suggest that the Mass be celebrated in the vernacular by the priest. This would involve a violent wrenching of the liturgy itself, together with the elimination of the silent element of the secret prayers. It would oblige the celebrant to shout the prayers of the Mass or to arrange a system of amplification so that his voice could be heard at all times by the congregation. The use of the missal, rendering the prayers faithfully in the vernacular for the people, is far more satisfactory and within the reach of all who can read.

One may object that the vernacular missals already available are too expensive an investment for the general public. It is certainly true that the manipulation of a missal requires some training and patience. These difficulties, however, cannot be advanced against pamphlet missals, such as those issued by the Leaflet Missal of St. Paul, Minnesota. These are inexpensive, complete, and can be handled by anyone. They can be offered for sale before the Sunday Masses, or a parish fund can be established as a definite service for their free distribution.

Individual use of the missal represents a large stride toward the socialization of the Mass. More perfect still is common direction in its use and public recital by the congregation of parts such as the Gloria, the Creed, the Our Father, or of those parts ordinarily sung by the choir. These parts can be printed and distributed for those who do not make use of a missal. A leader may be appointed to direct this community prayer, as prayers are directed at the children's Mass. The interest of adults in the program of the children's Mass has long been evident to pastors. Where the use of the missal in common has been inaugurated, the results have been extremely gratifying.

This method of assisting at Mass, needless to say, requires definite action and work. It means that the clergy must publicize and explain the missal, and encourage the faithful to persevere in it until they attain a certain liturgical proficiency.

A simple announcement or suggestion is not enough. A program of this kind requires personal vigilance and direction. It means also that the celebrant has to recite at least certain parts of the Mass more slowly, prune his announcements, and shape his sermon, to " get the people out on time ".

The time element, to be sure, is an essential consideration, particularly in large parishes where Sunday Mass must begin on the hour. It is possible, however, to lay too much stress on " getting the people out " and not enough on getting them in and giving them a dignified service with satisfaction to their intelligence and devotion. The most effective way of bringing Catholic people together for Sunday Mass, of bringing them on time, and of holding them until the service is ended, is to provide a service in which all shall have a vital and integral part. That is socialization of the Mass.

JAMES A. MAGNER.

Chicago, Illinois.

ON KILLING OURSELVES.

To the Editor, THE ECCLESIASTICAL REVIEW.

I suppose the adage about killing the goose that lays the golden egg has its counter in some such thing as sheltering the serpent which is going to poison you, or feeding the dog which will not rest satisfied until he has consumed your hand. At any rate, it is quite against ordinary common sense and honest self-interest, either to kill the prolific goose or to nourish the treacherous cur. And it would be far more unreasonable, in the latter instance, if the animal's fixed purpose were to devour his benefactor entirely, body and soul, in one or in several gulps.

This line of reflexion has been brought to the fore again by the Bishops' campaign against the perverted cinema; and anyone who reads these pages could go as far as I can in making further comparisons and judgments on how obviously silly it is, and how it is *not* recommended by the Gospel, to love your enemies in such a way that you allow them to throw you body and soul into hell. We can compare it, as I have done above, with the dog and the snake, or with selling a gun to one's enemy, or offering a bed to a robber, or watering a noxious weed, or giving one's rival a tip on the stock-market. And most of the comparisons stop short with ill effects pertinent to our temporal life here below. When it comes to our eternal life, which we Catholics are very much concerned with both *ex professo* and out of necessity, and of course, many, many times out of love, we can understand, for example, how compromising it is to have to pay taxes to support our public schools and universities wherein directly or indirectly the system is opposed to our faith and morals and wherein very often the system is further abetted by the positive irreligion of the agents who conduct it.

But isn't it somewhat appalling to have to note that we Catholics, inconsistent and thoughtless, as well as ungrateful and disloyal, oftentimes go beyond any compulsory taxation and make voluntary financial and moral contributions to many of the very agencies which live by destroying our faith and morals and Catholic culture? I am not warning anyone here against joining the Masons or the Silver Shirts or the Communists. Nor do I pass any judgment on the not infrequently repeated assertion that there is a well-organized Semitic group who have an avowed intention of breaking down Christianity throughout the world by a publicity campaign of filth and atheism. Such a group may exist: I have reason to believe that it does. But whether is exists or not as an organization, the world to-day, and to come closer home, the United States, is full of agencies whose very nature tends to destroy us, and which depend for support on the box-office charge, or the subscription-price, as the case may be, gathered in all too many instances from Catholics—priests and religious as well as laymen.

I suppose it is not politic to mention names. But there are magazines—well-written, neatly made up on good paper with excellent photography—which are directly opposed in principle to Catholicism. They take on an air that is not merely pontifical, but god-like. They presume to judge even God; and ever and anon they vouchsafe a benign smile of pity on all below their Nietzchean Olympus who still know they have a spiritual soul and that we have not here a lasting city but look forward to one that is to come. Catholicism, which, as we know, is the be-all and the end-all of life, is treated by them as though it were " just another of those funny things which people believe ". Now, we don't have to demand that they believe with us, but we certainly do not have to read the papers of people who think that way about us. We don't have to breathe in air which is unhealthy for Catholicism, when there is plenty of pure fresh air to breathe. Even if, at the behest of the business office, such magazines deign to throw us a sop or a sedative in the form of a sympathetic display of some of our liturgical functions. Reading matter of this kind, which knows no respect for the things we know to be most sacred — and knows little or no respect for anything else—is certainly harmful to a certain type of mind, and probably harmful to all types. It accustoms the mind to throw off the things that safeguard our reverence for the things of God; and while we often bewail from the pulpit and press the breakdown of reverence in this country and declare that it foreshadows, or accompanies, or rather causes, the breakdown of piety, at the same time we go on buying magazines of the irreverent type, and passing them on to our friends, and even get people to subscribe to them!

There is another type of magazine, also subversive of our faith and morals, which we often know Catholics to buy, suicidally. The word that fits it best is *sensuous.* This sort of review hardly ever comes out with open obscenity; it pretends to a higher respectability. But its articles will be concerned with sun-bathing and health-fads, medical case-histories, the difficulties of unwed mothers, sex-problems, miscegenation, and other like subjects whose tendency is, as all moralists know, nothing but the building up of a sensual morbidity in the reader's emotional life, which leads directly to impurity and other vices: especially thence to a loss of spiritual perception and of faith. Its tendency is straight for the development of the carnal man of which St. Paul speaks. The same type of magazine will of course regale its readers with biased political matter — and all of it biased chiefly by a purely materialistic outlook, a philosophy which denies the spiritual *in toto.* Yet here again we have the same inconsistency among Catholics. We lament the loss of faith, the leakage from the Church in America: and yet we pay our good subscription money to help our enemies undermine us. We expect our spiritual life to soar, when we weigh it down with the drugged weight of sense, and pay money for the weight. (I would not exaggerate and say this is the cause of the whole evil; but I think it is tremendously to blame, especially if we add the other materialistic influences which we *voluntarily* submit to.) Certainly the world's children are wiser than the children of light. And it is grilling to think that because a harmful book or magazine or newspaper is done up prettily, or smartly or sensationally, there will be thousands of Catholics, and even the *electi Dei,* who will pay their dollars to help the purveyors of materialism to serve up more of it.

Of course, exactly the same argument holds for the movies, except that the movies, even when not openly filthy, often cause much more damage by reason of their more powerful influence over a wider age-limit of persons. The filthy magazines and movies of course do a tremendous damage. I am talking here, however, of our patronage of the more insidious, but none the less murderously effective, sensual and irreverent forces which work to destroy us. And I do not believe that a great many Catholics are more than occasional patrons (to put it at its worst) of the openly obscene. I do not think that many Catholics like them; and if they do, I cannot hope to add anything to what has been so frequently and so well said on the matter.

But it would be interesting to spend a paragraph or two on the sense of loyalty to our faith involved in supporting what tends to our destruction—the sense of loyalty to the nourishing Mother of our souls, the Church of our Great Captain and King, Jesus Christ. Some years ago, someone wrote a book against the Society of Jesus. A boy in a certain Jesuit College bought the book, read it with glee, and passed it around his circle of friends. It was a good joke on his teachers—so he thought; but he did not realize the disloyalty or even the ingratitude he was showing to the men who had given him more than seven years of schooling; which is nothing when compared with the "jokes" many thoughtless and sophomoric Catholics play upon their own eternal salvation, and on their Benefactor Christ, and on His Spouse the Church which nourishes them tenderly from the cradle to the grave. Of course, they would never think of spreading a book which would contain some calumny on their own family; but why don't they think that way about the Church? Why do they like to consort with her enemies? Selfishness, and self-gratification, and worldliness, I suppose, but how did we become so? Have we been too apologetic, too tolerant, too anxious to please, to avoid criticism, to appear broadminded (God save the mark! We *can't* be broadminded and get into the narrow gate); or have we just grown that way because we are sensual, and worldly, and unmortified, and forgetful of the life to come? Do we preach too comforting a doctrine? Christ was wondrously merciful to sinners, but He was awfully hard on the World, and on false philosophers, and He preached a Hell with fire.

I once sat talking with a sturdy Bavarian *paterfamilias* on the little vine-dressed porch of his village home. We were discussing the aftermath of the Great War in Bavaria. He told me how he had returned from the war, and the other villagers with him, beaten. The French were still looking for metals, and had set their eyes on the bells in the village steeple. While we were talking, the Angelus began to ring. He piously knelt down and we recited the Salutation to our Blessed Mother; and then he stood, drawing up his splendid physique into full military attitude.

" But you see they are still there," he said proudly and strongly, pointing to them; " they could take our pumps and our shovels and our cauldrons, but touch those bells, never! "

" But how could you prevent it? " I asked.

" How could we prevent it? " he replied, " With *this*! " and he held up his clenched fist.

" We threatened to fight them barehanded; we told them they would take those bells over our dead bodies and over many of their own—and they went away."

Here in America so many of us won't even fight for our own salvation, let alone the Church,—or even the bells.

Whatever be the matter with our loyalty, let us get back to the more fundamental question of our suicide. *Primum est vivere.* It *is* a sad fact that good Catholics, even priests and religious, often make use of the mammon of iniquity to attend movies and theatres, and buy magazines and papers (to keep away from the more complicated but none the less compromising question of advertisements and the patronage thereof) which deny, or ridicule, or compromise, or attack either openly or covertly, their own most precious soul-life. Isn't it positive coöperation with their own at least attempted downfall? Isn't it more than just " not nice " to help such agencies to function, to help to keep alive papers which subsist both by your subscription and by running veiled advertisements for contraceptives? Does it not argue a lack of Catholic character somewhere, if we must insist on keeping up with modern " spicy " reading-matter, or morbid problem-plays or novels, or reviews edited in the spirit of an anti-Catholic philosophy, just because such books and plays and reviews are for the moment interesting, or perhaps well-written, or because " everybody is talking about them "? Why can't we answer our " broadminded " friends with: " Why no, I hardly ever read such magazines, and I never buy them." Or better: " What? Do you read *that*? " An answer like this gives one an opportunity to convey a salutary lesson in loyality and self-preservation.

I have known a family in a large city, well enough off in this world's goods, whose members never went to a movie, and never allowed in their home a paper or magazine which was not strictly Catholic. Catholic magazines and papers abounded. They were a well-read and well-educated family from which came two priests and two nuns. To dream of such an example being widely followed would be idle without an extraordinary influx of the Holy Spirit to make us such ardent fighters for our press, as are the Dutch, for example. But certainly, when it comes to making a choice between secular magazines, there is no reason why we should buy positive poison and invite and help its purveyors to manufacture it for us.

Of course this idea is not at all new. The present campaign of the Hierachy for the Legion of Decency is entirely a measure of self-defence for our faith and morals. And not long ago Catholic Spain, through her most valiant spokesman the daily *El Debate* of Madrid, bewailed exactly the same dishonorable and suicidal inconsistency of Catholics. It laid the blame for the burning of convents and the suppression of the religious orders on the fact that Catholics had kept alive by their daily contributions the very factors which were aimed at the destruction of religion.

Certainly we must live with unbelievers and love them with a divine charity. But we ought not to help them kill us. And we priests above all should be the first to set the example by mortifying any desire we may have to read, or see, or support in any way financially or morally the enemies of our spiritual life.

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SERMONS AT MISSIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I go back for a moment and refer to a communication in the November number, 1934, of the REVIEW, on mission sermons?

"From conversations with them I learned that many young Catholics, some of the best, were little interested in missions. It is always the same story; we know beforehand what is coming: death, judgment, hell, bad confessions; we are made to feel as if we were all on the brink of damnation; it is monotonous, and not of much help in our own daily trials and in our contacts with non-Catholics." So writes your correspondent.

I have been giving three-day retreats to my young people. This note does not call for details: a broad outline must suffice. There are two services a day, lasting an hour each. The lower age limit for attendance is set at eighteen years. The upper age limit seems to set itself at about twenty-five years. This is the time of life when probably youth is at its best. No attempt is made to gather in the largest possible number. Rather the purpose is to bring together a homogeneous group, to train them into Catholic lay leaders. The attendance could be more than doubled by an intensive campaign: that, I fear, might defeat the objective aimed at.

At the opening of the retreat each one is given a questionnaire, to be returned unsigned, at the close. Among other things, the questions invite criticisms of topics treated, suggestions of topics to be treated, individual reactions, and specific benefits derived. It is a revelation to find how they respond.

The subjects for the first retreat, intended to be a departure from the regular mission plan, were chosen with some trepidation, and with an eye to the critical audience. After that I had no more difficulty in picking topics: they were abundantly supplied through the questionnaire. Retreatants are pathetically eager for definite information on specific problems that concern them, and the Church, in this day and age. Moral difficulties do not seem to be as serious or numerous as intellectual, dogmatic, historical difficulties. Of course, the end of man, death, judgment, hell, are adverted to briefly. But the emphasis is on the virtues, the happiness of a good life, doing away with the morbid fear of death and judgment. Salvation is presented in a positive manner, as the seeking and the finding, through Christ, of true happiness here and hereafter. I am still surprised at the new note this thought strikes in their hearts, betraying itself in rapt attention, and no less in the sacrifices they gladly made.

Congregational singing is the rule. The Our Father or Hail Mary is not used: they are the best prayers we have: the trouble lies in our routine recitation. Extemporaneous prayers, quite carefully prepared, fit the occasion and the subject. To get away from the set formula, no meditation starts with a text: the subject is allowed to flow naturally from a story, after the Gospel method. That such slight innovations are relished, the questionnaire proves beyond doubt. Stories are ever welcome if not overplayed, and even jokes with a point related to the matter in hand. Close reasoning is preferred to verbal pyrotechnics, as witnessed by the tell-tale questionnaire: a young audience is discriminating.

Much of the labor of preparation can be done during the year by casually gathering material from one's reading. One can talk from a well-prepared manuscript without impairing the delivery. For all that it is still a strain—and a fascination. I have made up my mind before to invite someone else to give the retreat. But I am preparing again for the next one.

I have begun to wonder what are the limits of the spiritual capabilities of our young Catholics. Without telling them so, I wanted to test their ability in mental prayer. At the last service of the retreat I asked them if they would be willing to stay over time for silent adoration of the Blessed Sacrament, adding they should feel free to decline, and no offence would be taken.

Without hesitation they agreed to stay. They had no prayer books. I gave them a few thoughts to concentrate on during the adoration. I reasoned that I would very soon learn their minds were not occupied if impatient feet started to scrape the floor. One could literally have heard a pin drop: they were absorbed in their self-imposed task. Mental prayer is not an impossibility for our young layfolk.

A closed retreat is the ideal. When impossible, an open retreat is the next best thing. The whole-hearted response one gets, coupled with the practically unanimous request for an annual retreat, is heartening indeed. Much may be hoped for from our young generation, if given the means and the opportunity of spiritual growth. Modern though they be, they are neither indifferent nor brazen. They know their deficiencies and their needs. They will let us know, provided they find us willing to help remedy them.

PAROCHUS.

THE MONTHLY RECOLLECTION FOR PRIESTS.

On a sea voyage I noticed how at a fixed hour about noon, one of the ship's officers would daily step out on the deck with sextant in hand and take careful observations. Curious to learn their use, I sought the desired information from the Captain whom I chanced to meet. "My good Father," he replied with a good-natured smile, probably at my ignorance, "with the help of the compass only, the ship would keep a straight course, it is true, but owing to the deviations caused by the fitful winds above and the varying undercurrents below, it would perforce miss its destination and probably founder on the rocks."

These facts are verified also in the spiritual voyage of the priest and in regard to the bark of his soul. The whisperings of self-love and pride in the very performance of his priestly duties are like so many fitful winds, and the allurements of sensuality and the deceits of the evil one lurk in the very administration of the sacraments, like so many undercurrents, all conspiring to draw the bark of his soul away from its due course. We priests have real need of a spiritual sextant and of regular observations to keep us in the right direction. Now such a sextant, and such observations are found precisely in the Monthly Recollection.

Many and great are the advantages accruing from the Monthly Recollection. It is an excellent means to make progress in perfection, as the sacred priesthood requires. It helps us also to discover betimes and to overcome our weakness; to note and to conquer our evil inclinations. *Principiis obsta.* Again, by securing the faithful observance of the resolutions of the last annual retreat it becomes a very efficacious help to perseverance, and thus ensures a happy death with increased reward and glory in heaven. It is especially this last mentioned and important benefit that has moved our Holy Father Pope Pius XI to earnestly recommend this salutary practice of the Monthly Recollection " as a most efficacious means to guard and preserve the fruit of the Spiritual Exercises " (retreat). He even describes it as a brief repetition of the Exercises themselves.

In view of these signal benefits of the Monthly Recollection and of the correspondingly earnest recommendation of the Holy Father many priests are, in increasing numbers, taking up the wholesome practice. Thus they set aside a special day of the month for the recollection day, as it were, to go apart with our Lord, as did the Apostles and rest awhile with Him (Mark 4: 31).

There are various ways of spending the recollection day. Under more favorable circumstances the Monthly Recollection is made in common. A number of former retreatants assemble in a well established retreat house and spend the day in strict silence and recollection and in going through a series of regular exercises and meditations under the retreat director. Under existing conditions, however, especially in America, the following simple but quite fruitful method is being followed by a number of priests practising the Monthly Recollection.

After selecting the first Tuesday or last Friday, or any fixed day on which they are less liable to be disturbed, they choose for their morning meditation some appropriate subject, such as the Dignity and End of the Priesthood, Sin, Death and Judgment or Hell. Of course these points are carefully prepared the evening before. The day is then spent in greater recollection, with spiritual reading and more frequent visits to the Blessed Sacrament. In the afternoon they devote an hour or at least half an hour to the most important exercise of the Monthly Recollection, the consideration of how they spent the past month. During this meditation they seriously consider the progress they have or have not made in perfection; the present state of their soul; the manner in which they are performing their daily actions. For this purpose the following exercise, compiled from spiritual masters, may prove most helpful.

A MEDITATION FOR THE MONTHLY RECOLLECTION.

On Monthly Recollection days, many priests take for the subject of their morning Meditation some suitable exercise from their previous retreat, such as the End of the Priesthood, Sin, Death, Judgment and Hell. In the afternoon they devote half an hour or an hour to consideration on how they have spent the past month. The Monthly Recollection Meditation will be found very practical for this purpose.

First Prelude: I will place myself in the presence of Christ, our Lord, to whom I am to give an account of my stewardship for the past month. I will see at His side the Blessed Virgin Mary, Saint Joseph, my patron Saints and my Guardian Angel.

Second Prelude: I will ask for *light* to know whether or not I have advanced in perfection during the past month; and for *strength* to correct my faults and to employ the best means to attain perfection.

FIRST POINT: THE FAVORS OUR LORD HAS BESTOWED ON ME DURING THE PAST MONTH.

I will consider how our Lord has granted me the great grace of perseverance and the means to attain the sublime end of my priesthood. Among these are the Mass, the Breviary and the daily exercises of piety. These favors, moreover, were accompanied with special graces, interior impulses, spurring me on to good deeds and keeping me from many faults. Stirred with gratitude I may well exclaim with the Psalmist: " Bless the Lord, O my soul, and never forget all he has done for thee. What shall I render to the Lord for the things he has rendered to me?" (Psal. 102: 2; 115: 12).

SECOND POINT: THE PRESENT STATE OF MY SOUL.

In order to know the state of my soul I will consider my habitual disposition.

a. *In regard to God.*—Have I offended Him less frequently during the past month? If so, I will thank our Lord and beg for perseverance. If, on the contrary, I find that I have offended Him more frequently and more grievously, I will beg pardon and then examine thoroughly into the causes of my faults and determine on the means to avoid them during the next month.

b. *In regard to my neighbor.*—Am I submissive in mind and heart to all the decisions of the Church and to all the laws and directions of the Supreme Pontiff? Do I accept as coming from God the assignments confided to me, the ordinances and regulations of the bishop? Have I criticized the conduct and acts of my superiors? Do I treat my brother-priests with the respect due to their sacred character? Do I show regard to my pastor or consideration to my assistants? In my conversations with them do I carefully avoid wounding charity? Do I give my parishioners a good example? Do I give special care to the children and see to their early and frequent Communion. Are my visits prompted by supernatural motives and in preference to the sick, to those under trials, for the good of their souls and not for my own interests, for natural or human reasons? Do I blend kindness with firmness in my dealings with my parishioners? Am I careful to preserve my priestly dignity and avoid fits of passion and anger?

c. *In regard to myself.*—Am I not too much inclined to seek my own comforts? Have I tried to imitate angelical purity in thought and word? In time of temptation have I at once invoked the Blessed Virgin Mary? Did I strive seriously to conquer myself—my passions, my inordinate affections and inclinations to sensuality, etc.? Have I guarded my senses and practiced some penance?

THIRD POINT: MY DAILY ACTIONS.

I will examine how I perform my daily actions. Have I risen at the sound of my alarm at a fixed hour according to my order of the day and have I at once turned my thoughts to God and to the subject of my *meditation?* Were my points well prepared the evening before? Have I applied my memory, understanding and will, taking practical resolutions and devoted the entire half hour to the exercise?

Did I celebrate *Mass* with reverence and have I tried to observe all the rubrics? With due preparation and thanksgiving?

Have I recited the *divine office* with attention and devotion at the right time and in the proper place, mindful the while that I was then praising God in the name of the whole Church and in union with the Saints and Angels in Heaven?

Have I applied myself seriously and constantly to my *duties* and *occupations* and with a right intention? Have I prepared carefully and betimes my *sermons* and *instructions?*

Have I avoided *sensuality* in eating and drinking? Do I neglect my devotions to the Sacred Heart? to the Blessed Virgin Mary? to St.

Joseph? to my Patrons and to my Guardian Angel? Did I make my confessions faithfully once a week or at least every two weeks and to the same confessor as my *director?* Am I faithful in making my daily *Examen of Conscience?*

Do I give the time allotted to my *spiritual reading* and am I faithful in my *visits* to the Blessed Sacrament?

What use do I make of *invocations* and *ejaculatory prayers?* Do I cultivate a sense of the presence of God and union with our Lord?

And now I come to a very important point in my Recollection. It concerns the *Resolutions* of my last retreat. Let me read them over and examine how faithfully I have kept them. Let me go over the motives that moved me to take them. Then let me renew them and determine the best means to observe them faithfully. My *perseverance* and *salvation* may depend on their observance.

"He that shall persevere unto the end, he shall be saved" (Matt. 10: 22).

COLLOQUY:—I will give fervent thanks to our Lord for the benefits conferred on me during the past month; then addressing myself to the Blessed Virgin, my mother, and to my patron Saints, I will implore them to obtain for me the grace to be faithful in keeping my resolutions.

Our Father . . . . . . Hail Mary.

Copies of the above Meditation, in small folder format to fit in the Breviary, may be obtained from Retreat League Director, 4133 Banks Street, New Orleans, Louisiana.

EDGAR J. BERNARD, S.J.

New Orleans, Louisiana.

A COMPLEX LAND CASE OF CONSCIENCE.

Qu. This is a real, now existing, unsolved case. Nothing fictitious about it, except the initials for the names, since all parties thereto are living still.

It has come to me for adjudication. I have worked it over repeatedly from all angles; but there remain grave doubts which I fear to solve.

1. J.D., complying with land-homesteading of his district, filed on 320 acres of semi-arid land at a cost of 10 cents per acre ($32). No crops could be raised on it without irrigation. With ample irrigation such land in its wild uncultivated state is valued at $300 per acre.

2. J.D. repeatedly talked about his investment and promising prospects with N.S., a priest friend. J.D. stated that he and twenty

other homesteaders had formed a company and were raising funds ($170,000), for which their land would be bonded, that the president of their company was a semi-millionaire and he one of the Board of Directors, and he falsely tried to sell him $15,000 worth of these bonds to be issued at some future, indefinite time.

3. But N.S. did not "bite". Then J.D. at every occasion complained to N.S. of being hard up and if he only had someone to help him advertise that country and this project in particular, he would sell the half of his holdings, so that he might hold and improve the other, for this irrigation company had already drilled 75 small, experimental wells and was going along with the irrigation project and, unless he could pay his assessment he would lose all his rights.

Accordingly N.S., a kind-hearted man, and believing J.D. to be honest and trustworthy, for he approached the Sacraments frequently, did insert a half-inch advertisement in a magazine with a million subscribers. Among the respondents was a priest G.R. who wrote in behalf of his nephews who had a few months before arrived from Europe. N.S. attended to the correspondence, adhering to what J.D. had alleged as in paragraph 2.

Price of the land as relinquishment was fixed at $18 per acre. Everything being satisfactory, G.R., sight unseen, loaned his nephews K.R. and L.R. $2880 and sent them out to inspect, buy and homestead that land. The brothers were green, knew not a word of English and fully confided in the honesty of J.D., as N.S. and others did, and closed the deal.

The $2880 they were to refund to their uncle. They had six months' time before being obliged to settle on the land. In the meantime, upon the recommendation of N.S., they obtained remunerative employment. After six months, J.D.'s promise of irrigation water not having materialized, they obtained an extension of six months' more absence from the land.

Thus things dragged on for several years during which J.D. tried to satisfy them with empty promises. But the boys were smart, honest, gentlemanly, liked by everybody, had gone to evening school and learned some things, among which were, 1. That J.D. had no land to sell; 2. That his braggadocio as enumerated in paragraph 2 had no foundation in fact.

N.S. tried to induce J.D. to make restitution to the boys and was well on the way to succeeding, when J.D. consulted a lawyer as crooked as himself. All negotiations abruptly ended. J.D. secretly absconded and moved to a different state. He seems not to have any money or property. The boys' time limit for damage suit is long gone by. If the U. S. Government succeeds in punishing J.D., it will not indemnify the two brothers. J.D. has defrauded them out of $2880, and the land, being worthless, they have relinquished to the Government. They have become American citizens, and made happy Catholic marriages, hold good jobs, are prosperous.

4. They would not now go and reside on and farm the land, even if it had irrigation. That is not due to J.D.'s credit. I know that, if they were compelled to choose between going back to their greenhornism and possessing the $2880 and their present condition, they would unhesitatingly choose the latter. But that does not excuse J.D. from making restitution.

5. In less than two years after they filed on the land, their father died in Europe; and after a few days of sickness, while absent from home, their uncle died, leaving, as it seems, a last will antedating the favors to the two nephews. It is clear from the correspondence between the lines of G.R. with N.S., that G.R. favors the two nephews and likely would have donated to them the $2880 if he had had time to make a new will. As it is now, G.R.'s entire estate goes back to his brother, the boys' father, from which, however, these boys get nothing: since it is embodied in their father's estate, which, according to custom and law of their homeland, is inherited by his oldest son.

G.R.'s executor made some inquiries of N.S. about the status of the boys' investment of $2880. Upon receiving a truthful statement of the case, no further inquiries were made nor were the boys asked to pay.

6. J.D. is bound to restitution; that is clear. Just as clear is it that in his present frame of mind he will not make it.

7. The eldest brother is expected to pay these two a certain sum of money, but he is not doing it. Can all three be considered to be condoning things among them?

8. N.S., as in paragraph 3, repeatedly admonished J.D. to dispose of his homestead land, it being 70 miles from a Catholic school for his six children of school age, and proposed to him to buy a well-located farm from N.S., who neither asked nor received any compensation for his advertising nor work for J.D. While N.S. wished to sell that farm, it was not a condition *sine qua non* for the advertising.

According to the principle of justice, if G. injures Z. though ever so unintentionally, G. must repair the damage. N.S. was the innocent middle-man. Can he be held to make restitution to the boys? If so, would he be obliged to make preparation for it, before J.D. has passed away? If so, to what extent?

9. None of these parties concerned herein has ever been to confession to me.

10. Where does J.D.'s ill-advised lawyer come in? Next to J.D.?

Resp. This case comprises three distinct questions in the field of restitution. The first in the order of presentation concerns the obligation, if any, of the brother who inherited the estate in Europe to turn over part of it to his two younger brothers. Inasmuch as he is the sole heir according to the law of the land, the estate is all his and he has no obligation of justice to divide it with his younger brothers. To be sure, if he had promised them part of it and intended the promise to bind in justice, he would have incurred such an obligation. However, there is no evidence of such a promise. The benevolent intention of the uncle toward the two younger brothers has no moral validity as against the legal instrument, namely, the last will which he executed according to the forms specified by the civil law.

The second question concerns the obligation of the lawyer who influenced J. D. against making a proper restitution. If his advice was efficacious in this matter, his obligation to make restitution is second only to that of J. D. himself. He is *consulens in casu consilii doctrinalis.*

Obviously N. S. is free from any obligation of restitution to the boys for the simple reason that he had no intention of injuring them. One of the essential conditions necessary to create an obligation of restitution in the case of damage inflicted is that the person causing it should be *theologice culpabilis*; i. e., he should intend the injury. Of course, N. S. never had any such intention. Where our correspondent got the astonishing idea that " if G injures Z, though ever so unintentionally, G must repay the damage ", is a question that need not be considered here. This so-called " principle of justice " is a principle of injustice.

APPLICATION OF THE " WORKINGMEN'S INDULT ".

Qu. Does the indult in favor of workingmen and their families limit the use of meat to once a day on the Wednesdays of Lent and Ember days—also for such as are not obliged to fast? If not, why is there lack of uniformity in our Lenten Regulations?

Resp. This question betrays a misconception under which not a few priests seem to be laboring regarding the so-called workingmen's indult. This indult does not at all directly grant the faithful any mitigation from the law of abstinence. From its preamble[1] it appears that Cardinal Gibbons, in the name of the Archbishops of this country, had addressed a petition to the Holy See asking it to dispense workingmen throughout the United States from the law of abstinence on certain fast days. In conformity, however, with time-honored custom and with its own recognition of the power of each bishop to govern his own dioceses, the Sacred Congregation for the Propagation of the Faith did not see fit to grant Cardinal Gibbons's petition in the form in which he requested it; but by the above-mentioned indult the Sacred Congregation authorized the individual Ordinaries to permit the use of meat on days of abstinence in the circumstances of places and persons in which they deem there is a real difficulty of observing the common law of abstinence.[2]

From the wording of the indult it is evident not only that the Holy See did not directly dispense (*in forma gratiosa*), but also that it did not confer the faculty to dispense *in forma commissoria necessaria* or *mixta*, for it did not oblige our Ordinaries to dispense if they found the conditions mentioned in the indult to be true (canon 54 § 1); it granted the faculty to dispense *in forma commissoria voluntaria.* A commission is voluntary when a delegate is not enjoined to grant a certain favor, but is authorized to grant or not grant it, as in his prudence and conscience he judges the circumstances warrant (canon 54 § 2). Here is the remote reason for the differences on this point, in the Lenten regulations of the several dioceses. Our bishops are empowered to dispense as they deem proper. As they see the situation in different ways, the result is that some dispense to the full extent of the indult and others only in a more restricted degree.

That this divergence in the Lenten regulations of the several dioceses has its drawbacks cannot be denied. On the other hand it recalls to mind a fact which is often lost sight of. Within the Church the unit of local government is not the ecclesiastical province nor yet all the ecclesiastical provinces of a country, but it is the diocese: and the sole ecclesiastical authority in the diocese is the bishop. If this is kept in mind it immediately becomes evident why the indult was issued in its present form. It is true, the Holy See might have dispensed the whole country, as Cardinal Gibbons had requested. But that is not its practice, especially since the dispensation is one that is by its very nature temporary and transitory in view of existing conditions, even though these are not likely to change very soon, if at all. On the contrary such dispensations are not granted directly (*in forma gratiosa*) by the Holy See, but are delegated to competent authority. If, in the present instance, this procedure was to be followed, then, in accordance with the usual practice of the Holy See, the grant would have been given directly to each bishop for his own diocese. Any other course would have been revolutionary. For while in virtue of his supreme jurisdiction the Pope could have committed this faculty to the Archbishop of Baltimore or to the Apostolic Delegate, he did not see fit to depart from the established practice of recognizing the authority of the bishop for his diocese. A departure of this kind has taken place in the past and, given the reasons, will take place again, but there was and is no such reason for a departure in the present instance. The only reason that could be assigned to warrant it is a uniform provision for the whole country. Desirable as this uniformity may be, it is not nearly as necessary as some would make it appear. On the contrary, the conditions in different sections of our far-flung territory may vary so much as hardly to warrant the same dispensation for all districts. In view of all this it is easy to understand why the Holy See did not directly grant the requested dispensation or delegate one authority to dispense the whole country, or *oblige* each bishop to grant the dispensation in the full extent of the indult, but empowered each bishop to dispense his own diocese in as far as in his prudence he deemed it expedient to do so.

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[1] The Indult is printed in full in THE ECCLESIASTICAL REVIEW, XII (1895), 425-426, and LXXX (1929), 188.

[2] ". . . Re mature perpensa praefata S. Congregatio de Propaganda Fide censuit magis expedire ut quin detur indultum quoddam generale pro omnibus Statibus Foederatis, tribuatur potius facultas singulis ordinariis ad decennium permittendi usum carnium in iis circumstantiis locorum ac personarum, in quibus iudicaverint veram existere difficultatem observandi legem communem abstinentiae."—*Loc. cit.*

The tenor of the indult clearly shows that the bishop's faculty is not restricted either as to the workingmen themselves or to permitting meat at only one meal on the days specified, but that all the household of the workingmen can share in the dispensation extended to the provider, and that all those embraced by the dispensation can be permitted to eat meat more than once on the days specified, provided they are not actually bound to observe the fast. But the mere fact that the indult grants our bishops faculties to dispense to this extent does not imply that they must dispense to the full extent of this faculty. It is just here that their discretion will determine the extent to which they should dispense.

Our inquirer seems to question the right of the Ordinary to make certain restrictions, e. g., by restricting the eating of meat to one meal even for those who are not actually bound to fast, or by limiting the use of the indult by members of the family who are *de facto* not bound to fast to the meals at which the head of the house is present, or by allowing the workingman to eat meat only when he is at his own table. It is undoubtedly true that these restrictions do not fully coincide with the practice of the Church. In to-day's practice of the Church those who are not obliged to fast or who for any reason are excused from fasting, may eat meat as often as they please on days when they are not obliged to abstain.[3] And yet while the Sacred Penitentiary disavowed restricting the use of meat to one meal for those who are not fasting, it would not forbid it.[4] While these limitations therefore may not fully harmonize with the universal practice of the Church, they are not invalid; and on those days of abstinence for which the Ordinary dispenses in virtue of the above indult the faithfully will be bound by the Lenten regulations of their respective diocese.

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ABSOLUTION AT BIER AND AT CATAFALQUE.

Qu. Would you be so kind as to answer the following query in the REVIEW?

What is the correct procedure of the celebrant during the absolution at the bier? According to the Rubrics, the celebrant sings or says first the oration, " Non intres " etc., and the choir responds, " Amen." " Deinde, non prius," says Wapelhorst, the " Libera " etc., is chanted and immediately after the oration the body is carried out of the church, during the time the Ant. " In paradisum," is sung; or, if the body remains, the " Benedictus " with the oration, etc., is then sung. Am I correct in this?

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[3] Cf. S. Poenitentiaria, 16 January, 1834; 27 May, 1863—*Acta Sanctae Sedis*, I, 426-427, n. 7 and 8; 24 February, 1819; 16 March, 1882—*op. cit.*, IV, 568.

[4] " Non expedire."—Sabetti, *Compendium Theologiae Moralis*, (18. ed., New York: Pustet, 1919), n. 331, qu. 4.

Generally this method is ignored and liturgical mutilation takes place. The choir never waits for the oration " Non intres," but sings the " Libera," and after the Pater noster and the oration, the celebrant continues chanting the Responses belonging to the last prayer following the " Benedictus." The Missal seems rather obscure about this and gives directions pertaining to absolution at the catafalque rather than the bier, which are slightly different.

How does absolution at the bier differ from that at the catafalque? Should the celebrant sing the " Requiem aeternam " and " Anima ejus " after the oration of the absolution over the bier? When does the celebrant make the cross over the bier?

Resp. Let us speak first of the Absolution over the bier, i. e. " corpore praesente," as described in the Rituale Romanum, tit. VI, cap III.

It is only when the celebrant has said in full the prayer " Non intres in judicium," etc. that the choir should start the " Libera " (rubric n. 8).

After the prayer " Deus cui proprium est " the body is carried to the graveyard while the antiphon " In paradisum " is said or chanted.

If the interment is to take place later on, the antiphon " In Paradisum " is said by the celebrant in the place where he had recited the prayer " Deus cui proprium est ".

This is the clear direction given by rubric n. 11: " Finita oratione (" Deus cui proprium est ") corpus defertur ad sepulcrum, si tunc deferendum sit; dum autem portatur, *vel in eodem loco si tunc non portetur*, clerici cantant antiphonam "In paradisum".

In the cemetery, after blessing the grave if need be (rubric n° 12), or in the church itself if the interment is postponed to another hour or day, the celebrant starts the antiphon " Ego sum ", which is followed by the " Benedictus ", at the end of which the antiphon " Ego sum " is said in full. Then come a few versicles and the prayer " Fac, quaesumus, Domine ", after which the celebrant makes the sign of the cross over the bier saying, " Requiem aeternam dona ei, Domine " . . . Afterward he adds the two versicles " Requiescat in pace ", and " Anima ejus, et animae omnium fidelium defunctorum," etc.

If the corpse has been borne to the place of burial, it is there only, and not in the church, that the " Ego sum " and the " Benedictus " and the following prayers are said, including the blessing of the bier by the celebrant, saying " Requiem aeternam dona ei, Domine ".

All this is clearly expressed by rubric n. 14: " Deinde, *etiamsi corpus tunc ad sepulturam delatum non fuerit,* sacerdos prosequatur officium, ut infra, *quod nunquam omittitur;* et intonet antiphonam " Ego sum ".

The new Missale Romanum of 1920 describes the absolution over the catafalque (*corpore absente*), and adds that in the case of an absolution over the bier (*corpore praesente*) the prayer to be said at the end is " Deus cui proprium est ", instead of " Absolve quaesumus, Domine ".

When the absolution is given only over a catafalque, i. e. *corpore absente*, the celebrant, after the Mass and exchange of the chasuble for a cope, does not recite the " Non intres in judicium ", and the choir starts the " Libera me, Domine ", as soon as the celebrant, vested in cope, has taken his place at the foot of the catafalque.

The " Libera " is followed by Kyrie eleison, Pater noster (with sprinkling with holy water and incensing), the other versicles, and the prayer " Absolve quaesumus, Domine ", or the one of the Mass.

Then the celebrant, making the sign of the cross with his right-hand over the catafalque, says, " Requiem aeternam dona ei (eis), Domine ", " Requiescat (or requiescant) in pace ", and " Anima ejus (animae eorum) et animae omnium fidelium defunctorum per misericordiam Dei requiescant in pace ". This last versicle, however, is omitted if the Mass was said for all the faithful departed.

This chapter of the new Missal has been inserted after the " Orationes diversae pro defunctis ", and before the " Ordo ad faciendam aquam benedictam."

TIME REQUIRED FOR DIGESTING EUCHARISTIC SPECIES.

Qu. Has any determination been made as to the time required for the digestion of the Eucharistic species? I am prompted to ask the question in view of the growing practice of cutting thanksgiving prayers after Communion to a minimum.

Even the celebrant of a Mass at a funeral takes a hurried cup of coffee before going to the cemetery.

Resp. In the first volume of his *Tractatus Canonico-Moralis de Sacramentis,* p. 296, n° 422, Cappello answers this question: " Quamdiu species (eucharisticae) maneant incorruptae in stomacho communicantis? " No general statement can be made, he says. The length of time necessary for the dissolution of the sacred species depends on each communicant's health and stomach condition: " Id regula generali determinari nequit. Hoc enim dependet a facultate digestiva illius qui Eucharistiam sumit, . . . non solum, prout stomachus est sanus vel infirmus, sed etiam pro variis conditionibus ejusdem stomachi, ex. gr. num vacuus sit, necne."

Quoting and accepting the assertions of Capellman and of Cardinal Gasparri, Cappello says that a normal stomach, in ordinary circumstances, needs at least half an hour to digest a small particle, and at least a full hour to consume the large host used at Mass.

This is also Tanquerey's opinion (*De Eucharistia,* n° 896, p. 633, edition of 1930): " Illud tempus diversum est pro diversa facultate digestiva communicantium; et pro diversa dimensione aut qualitate specierum. Generatim in laicis sacrae species intra semi-horam, ad minimum in sacerdotibus intra unam horam corrumpuntur, quia species azymi non tam cito quam fermentati panis consummantur, ut constat ex recenter observatis ".

When it is question of determining how long a thanksgiving should follow a layman's Communion or a priest's Mass, ascetical writers feel obliged to take into account the practical necessities of life and require of the communicant and of the celebrant no more than at least a quarter of an hour's thanksgiving, unless some special reason justifies a still shorter time. One cannot accuse of any sin a priest who, a few minutes after ending a funeral Mass, takes some nourishment before going with the body to the cemetery. Do not the very rubrics of Mass oblige us to drink the ablutions immediately after our Communion?

Of course, we cannot but deplore the fact that many a thanksgiving after Mass or Communion is cut too short, contrary to canon 810 of the Code: " Sacerdos ne omittat ad Eucharistici Sacrificii oblationem sese piis precibus disponere, eoque expleto, gratias Deo pro tanto beneficio agere ".

IMMODESTY IN WOMEN'S DRESS.

Qu. In the November number of your valued magazine I read your answer to question about men in shirt sleeves at Mass, to which I fully subscribe. This reminds me of a discussion I had with a young priest about the indecency of women coming to church in dresses without sleeves, low-cut necks and backs. He maintained that there never had been a decree against it and therefore he would continue to administer the sacraments to such women, for the bishop confirms such half-dressed girls. Would you be so kind and print the decrees of the Church about such practice?

Resp. On 12 January, 1930, the Sacred Congregation of the Council issued a strong and lengthy instruction concerning "immodesty in women's dress". (*Acta Apostolicae Sedis*, XXII, 26-28: De inhonesto feminarum vestiendi more.) An accurate English translation of this document is to be found in Father Bouscaren's *Canon Law Digest*, pages 212-214. The following paragraphs are specially noteworthy:

"VII. Pious associations of women shall be established and fostered for the purpose of restraining by counsel, example and activity, abuses regarding immodest dress, and of promoting purity of morals and modesty of dress."

"VIII. Women who wear immodest clothes should not be admitted to these associations; and those who have been admitted, if they afterward commit any fault in this regard and fail to amend after being warned, shall be expelled."

"IX. Girls and women who are immodestly dressed are to be refused Holy Communion and excluded from the office of sponsor in the sacraments of Baptism and Confirmation; and in proper cases are even to be excluded from the Church."

"XII. . . . Bishops and other Ordinaries of places shall every third year . . . inform this Sacred Congregation upon the situation as regards women's dress, and upon the measures that have been taken in pursuance of this instruction."

CREDO AT MASS WHEN RUBRICS DO NOT PRESCRIBE IT.

Qu. Would you be kind enough to answer the following questions in the REVIEW?

Without the special permission of the Ordinary is it permitted to sing the Credo on a feast where the rubrics do not prescribe it, other than the patronal feast of the place or church? Does S. R. C. No. 1228 permit it?

May a newly ordained priest, in saying his first Mass, add the Credo which is not prescribed for that day?

Resp. The rubrics of the new Missal of 1920 (Additiones et Variationes; VII, 3; IV, 2) permit the singing of the Credo on a feast day for which it is not prescribed, if the Mass is celebrated solemnly before a large congregation. But it is the diocesan Ordinary who must decide whether or not this condition is fulfilled. " Idem servatur in Ecclesiis, ubi cum magno populi concursu (cujus rei judex est Ordinarius), celebretur Festum..." (Addit. et Var. IV, 2).

The same rule was laid down by the Sacred Congregation of Rites, 1 April, 1662, decree 1228: " Ratione concursus, affirmative." A solemn Mass of St. Anthony of Padua, with Gloria and Credo, was allowed in a certain church of Spain where it was foreseen that such a solemn Mass would attract a large congregation of people.

But the rubrics of our new Missal require in each similar case the permission of the Ordinary: " cujus rei judex est Ordinarius ".

Accordingly, a newly ordained priest in saying his first Mass, should not add the Credo which is not prescribed for that day.

SERVILE WORK ON SUNDAY.

Qu. Is it permitted to employ labor on Sundays or holidays of obligation in unnecessary work, under the plea that it is customary?

Resp. It is plain that in all Catholic institutions, even in hospitals, no servile work should be done on Sundays or holidays of obligation, unless it be necessary. No custom can justify the contrary abuse. See can. 1248, which says that local customs can excuse only public trade, sales and fairs, " Festis de praecepto diebus Missa audienda est; et abstinendum ab operibus servilibus, actibus forensibus, itemque, nisi aliud ferant legitimae consuetudines aut peculiaria indulta, publico mercatu, nundinis, aliisque publicis emptionibus et venditionibus."

REASON FOR ADDING WATER TO WINE IN CHALICE.

Qu. In Prümmer's *Manuale Theologiae Moralis*, in tract De peccatis in genere treating de Peccato mortali, we read: " Sic omittere infusionem guttularum aquae in vinum consecrandum censetur grave peccatum gravisque materia, quia significatio istius infusionis est gravissima, scil. significantur sanguis et aqua e latere Christi effluentes, destruere autem significationem videtur esse gravis materia in Missae sacrificio, quo sacrificium crucis recolitur."

Is Prümmer correct in placing the gravity of the sin, by omitting the few drops of water, in the destruction of the symbol of the blood and water flowing from the side of Christ?

According to Fortescue in *The Mass, A Study of the Roman Liturgy:* " The reason of the mixed chalice is simply that all ancient people mixed water with the wine they drank. The Jews did so, too, and the mixture is specially noted at the Passover Supper: so there is no doubt that our Lord used a mixed chalice. (Origen alone, seems to deny this for symbolic reasons.) Later the mixture was understood as a symbol of His two natures, or of our union with Him."

Also, Simon-Prado in their work, *Praelectiones Biblicae*, vol. 1, p. 530, says: " Mos erat inter Judaeos praesertim in coena paschali, vinum cum aqua miscere, juxta vini generositatem et potantes gustum, ut, scil., potus gratior evaderet. Huic consuetudini Dominum sese accommodasse, probat antiquissimus Ecclesiae ritus parum aquae in calice consecrando infundendi."

There seems to be an apparent contradiction in Prümmer because, when he treats of the licit matter for consecrating, he says: " Vino consecrando est admiscenda modica aqua naturalis. Ita ex Ecclesiae gravi praecepto. Rationes, ob quas Ecclesia praecepit admixtionem aquae sunt: 1). exemplum Xsti, qui creditur consecrasse in vino aqua mixto; 2). significatio cum sanguinis et aquae fluminis ex latere Xsti mortui, tum unionis inter Christum et fideles."

It seems to me that the gravity of not observing this precept lies in the neglect of the priest not doing what Christ did, instead of in the destruction of a symbol. Prümmer places the symbolic reason second in his reasons for mixing the water with the wine, but first in giving an example of what constitutes a condition for a grave sin and grave matter.

Resp. The Council of Trent (Sessio XXII, cap. 7), repeating what the Council of Florence had already taught in its " Decretum pro Armenis," gives three reasons why at the Offertory of the Mass a little water is poured into the chalice: " Monet deinde sancta Synodus, praeceptum esse ab Ecclesia sacerdotibus,

ut aquam vino in calice offerendo miscerent, *tum* quod Christum Dominum ita fecisse credatur; *tum etiam* quia a latere ejus aqua simul cum sanguine exierit (Joan. 19: 34); quod sacramentum hac mixtione recolitur; *et,* cum aquae in Apocalypsi beati Joannis populi dicantur (Apoc. 17: 1-15), ipsius populi fidelis cum capite Christo unio repraesentatur ".

Prümmer in his " Tractatus de Peccatis in genere " mentions only the second of these three reasons. In his " Tractatus de Eucharistia " he mentions them all. In so doing he does not contradict himself: he completes and strengthens his former assertion.

FOUR KINDS OF REQUIEM MASSES.

Qu. I should be very grateful if the Review would print the solution of the following liturgical difficulty:

Wapelhorst (1931 edition, p. 83) says that there are only *four* Masses *de Requie* assigned in the Missal, namely, the three given for 2 November, and the Missa Quotidiana. He then goes on to explain when each of these Masses should be said (I find *Matters Liturgical* and other authors teach the same): e. g. the second Mass for 2 November is to be said *in die obitus,* etc. for a lay person; the third Mass is to be said on the anniversary of the death of lay persons.

Now, I notice that in all the new Missals there are given two other Masses, namely, that to be said in *die obitus* and *in anniversario.* The Epistle and Gospel given for the Mass *in die obitus* are not the same as those given in the second Mass of 2 November: the Epistle given for the Mass *in anniversario* is not the same as that given in the third Mass of 2 November. Moreover, I cannot find any rubric in the new Missals to the effect that the second and third Masses of 2 November are to be said on the days on which the liturgists say they are to be said.

I should be very thankful if you would give the solution of this problem. Are the liturgists " out of date " in their teaching, or do I misinterpret their teaching? I presume there was no mistake made by those who prepared the Missals (our Capuchin Missal, 1934 edition, has the *Imprimatur* of the Vicar General of Vatican City).

Resp. The text of Wapelhorst which we are asked to explain (i. e. No. 70, pp. 83 and 84) may be translated and paraphrased as follows:

Four different kinds of Masses *pro defunctis* are given in the new Missal of 1920.

The *first category* comprises the three Masses which may be said by every priest on All Souls' Day. The first of these three Masses is to be said by a priest who celebrates the High Mass on this day, 2 or 3 November.

It is furthermore to be said for the Sovereign Pontiff, both on the day of his death or burial and on the anniversary. It is to be celebrated likewise for deceased cardinals, bishops and priests, with the respective proper prayers as given among the " Orationes diversae ".

The *second kind* of Mass *pro defunctis* is entitled " In die obitus, seu depositionis defuncti ". It is said on the day of the death or burial (and on the day of receiving the news of death) of lay persons and of clerics who are not priests. It is said also on the third, the seventh and the thirtieth day after their death or burial, with the prayers assigned at the end of this Mass.

The *third kind* of Requiem Mass is called in the Missal " In Anniversario Defunctorum ". It is said on the anniversary of the death or burial of persons who are not priests.

The *fourth kind* of Requiem Mass is entitled in the Missal " In Missis quotidianis defunctorum ". It is said whenever, outside the days enumerated above, a Mass of Requiem is to be celebrated either for the Sovereign Pontiff, for cardinals, bishops, priests, or for all the faithful departed or for particular individuals.

In his footnote on page 83, Wapelhorst rightly points out the fact that the second of the three Masses of All Souls' Day (" secundum formularium ") has the same Epistle and Gospel as the " Missa in anniversariis defunctorum "; whereas the third of these three Masses has the same Epistle and Gospel as the " Missa quotidiana defunctorum ".

We believe that Wapelhorst should have worded more clearly the lines we have just explained.

"THE GREGORIAN CHANT MANUAL OF THE CATHOLIC HOUR."

An article recently written by Sir Richard Terry states: "Modern individualistic music, with its realism and emotionalism, may stir human feeling, but it can never create that atmosphere of serene spiritual ecstacy that the old music generates. It is a case of mysticism versus hysteria. Mysticism is the note of the Church: it is healthy and sane. Hysteria is of the world: it is morbid and feverish and has no place in church."

The Gregorian Chant Manual of the Catholic Hour, by the Most Rev. Joseph Schrembs, D.D., Bishop of Cleveland, and his two collaborators, is a happy combination of two really great works. *The Gregorian Manual* offers a study of practical ways and means of putting into effect the Instruction of Pope Pius X on Church Music. This *Catholic Music Hour* proposes music as a means to make the child happier and more sensitive to beauty. It is a text book for class-room use to cultivate the art of singing, to discover latent abilities in the child. In combining the *Gregorian Manual* with the *Catholic Music Hour* the authors hope to find the secret whereby chant music will be more readily accepted and more clearly understood. Through much experience in hearing and singing the Church's official music, the child may come to love and appreciate Gregorian chant as the ideal instrument for private and common prayer. The child's contact with this sort of music may be the stepping-stone to greater love of God and one's neighbor.

More than a quarter of a century has passed since the memorable Instruction of Pope Pius X was promulgated. Many serious efforts have been made to comply with the directions of this truly great Pontiff. Serious-minded men, both among the laity and the clergy, have given much time and thought to the restoration of church music in all its purity, beauty and spiritual significance. Sad to say, it often happens that those to whom the instruction of chant is entrusted are not properly fitted to give the correct interpretation; or they have not had the necessary training. One finds too that those who are opposed to Gregorian chant regard this sort of music as uninspirational, too dry, lacking in beauty. Others there are who object and ask: What is wrong with the works of great composers such as

Haydn, Mozart and Beethoven? The answer is that there is nothing wrong with their works. It is not a question of seeking out the finest of music, but of using the fittest. The various art-forms in music occupy their proper and respective spheres and no artist would dream of confusing them. Opera, oratorio, orchestral music, chamber music and the like, each has its own distinctive character. So has church music. The Church has created its own distinctive art-form. Pope Pius X clearly stated: "The Church admits to the service of her worship everything good and beautiful which genius has produced in the course of the ages, and which does not violate the laws of the liturgy. Sacred music should possess in the highest degree the qualities proper to the liturgy: above all, sanctity and goodness of form, from which its other character of universality springs. It must be holy; it must be true art. These qualities are to be found in the highest degree in Gregorian chant, which is therefore the chant proper to the Church, the only chant which she has inherited from the ancient fathers; which she has jealously guarded for centuries in her liturgical books; which she directly proposes to the faithful as her own; which she prescribes exclusively for some parts of the liturgy, and which the most recent studies have so happily restored to their integrity and purity."

This being the case, it follows of necessity that the faithful must be instructed in this art, both in singing as well as hearing this sacred legacy of music. Gregorian chant, which is so distinctly different from any other music, must be cultivated in order to be appreciated. It would be foolhardy for anyone to expect a congregation to sing the Solesmes chant at sight properly, musically and devotionally. We can put up with the frowns of those who are uninitiated and unacquainted with the beauty of the Church's music. But we may not permit this disdain to exclude the chant from the service. The mind of the Church is definite. Her music is something definite. Therefore there must be a definite effort made to understand and produce this music.

The Church has always recognized as a fundamental principle that in order to inculcate its teachings thoroughly, instruction should begin with the little children. There is no reason why an exception should be made in the study of chant. Why not have the study of plain song go hand in hand with the child's experience in secular music. This is the surest and safest method whereby the faithful will become Gregorian chant-minded.

The Gregorian Chant Manual of the Catholic Music Hour offers a complete course in Gregorian chant, gives its history and tradition, modes, notation, its interpretation and rendition in clear and unmistakable language. This work can be recommended both for scholars of plain song as well as those who know nothing about it, or who have never heard anything about strictly Catholic church music. Throughout the pages of this extensive manual we find teaching directions for the study of chant and song.

The Gregorian Chant Manual merits a place on every diocesan curriculum in the country. The faithful adherence to the text as explained and outlined in it must of necessity produce the results for which Pope Pius X in his Instruction so ardently hoped and prayed.

Dickinson, speaking of chant in his book *Music in the History of the Western Church,* writes: "There is a solemn, unearthly sweetness in these tones which appeals irresistibly to those who have become habituated to them; they will outlive every other form of music now existing. The lover of good music will find a new pleasure and uplift in listening to its noble strains. To one who so attunes his mind to its peculiar spirit and purport, Gregorian plain song will seem worthy of the exalted place it holds in the veneration of the most august ecclesiastical institution in history." (J. Fischer and Brother, New York.)

SEMINARIANS ON VACATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

A seminarian's viewpoint may interest the inquiring "Sacerdos Duluthensis" in the November issue of THE ECCLESIASTICAL REVIEW. It is difficult to disregard entirely the honorarium mentioned in the article, for it is in most cases the only means a seminarian has to defray his expenses during the following scholastic year. If called upon to work gratis, his parents must assume the whole burden of providing the necessities for the coming year, a sacrifice which any normal and fairminded youth hesitates to accept or demand of them.

However, a seminarian is not out to reap a fortune, nor is money the primary object of his catechetical work. It is rather the desire to participate in the active ministry and to come into actual contact with modern problems confronting our priests that prompt him to offer his services when he might leisurely enjoy his vacation with legitimate pleasures or earn a fair salary in a secular occupation.

The character and personality of the pastor may be the deciding factor in a seminarian's choice of a particular parish. After all, a seminarian does seek a kind, amiable, and gentlemanly priest who will bear with his mistakes and supplement the seminary training with counsel and advice gleaned from actual experience. Seminarians deem it a privilege to gain an insight into their future life work under the tutelage of a veteran ambassador of Christ.

SEMINARIUS DULUTHENSIS.

ANSWERING PRIEST AT MASS IN GIRLS' SCHOOL.

Qu. I am chaplain in a girls' school where pupils answer Mass by appointment. I have assistance in giving Holy Communion, from the Sister's chaplain. On account of changes in chaplains who belong to a religious community, it is our custom to permit the pupils to answer Mass. Any other arrangement would be confusing. Are we right?

Resp. The circumstances described justify the continuance of the custom: a student kneeling in the front pew may answer Mass, regardless of the presence of a priest in the sanctuary.

This solution is a mere application of canon 813 § 2: " Minister Missae inserviens ne sit mulier, nisi, deficiente viro, *justa de causa* " . . .

As you cannot count on the same priest each morning, it is practically impossible to do otherwise than as you do.

Ecclesiastical Library Table

INTERPRETING THE HEXAEMERON.

The recent appearance of several excellent books dealing with the Old Testament * brings home rather forcibly the fact that we have not yet attained to the real solution of the problem presented in the Mosaic narrative of Creation. From earliest Patristic times various theories [1] have been expounded in a laudable effort to discover the key to the deceptively simple account of the world's beginning; but with the increasing development of such sciences as geology, paleontology, and others, theory after theory has had to yield to cold fact. At present two theories only retain anything like serious interest for the Catholic exegete—the Vision Theory, and the more recent Historico-Artistic theory. Of these, the latter is more popular and is still in the process of further evolution. Yet because both theories meet with such serious opposition from the text, neither can be said to be the final solution. At the risk of being laughed out of court, the present writer is of the opinion that the correct solution of the problem lies in a strictly literal interpretation of the text. What that literal interpretation is we shall see later.

Earlier theories endeavored to evaluate the text in the light of science, but as these efforts proved fruitless, new endeavors sought to divorce science from the Mosaic account. Of these attempts the Vision Theory and the Historico-Artistic Theory have been the most successful. The difficulty presented by the Mosaic account, as recognized by exegetes for centuries, lies not in the

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* Note in particular the following:

Schuster-Holzammer, *Historia Bíblica.* T. I, *Antiguo Testamento.* Spanish translation of the eighth German edition of the authors' *Handbuch zur Biblischen Geschichte.* An excellent work, the result of nearly a century of gradual evolution. 1934.

Lusseau-Collomb, *Manuel d'Etudes Bibliques.* T. II, *Les Livres Historiques de l'A. T.* Particularly fine for its orderliness and exhaustive bibliography. 1934.

Simon-Prado C.SS.R., *Praelectiones Biblicae. Vestus Testamentum.* L. I, *De Sacra Veteris Testamenti Historia.* With well-summarized commentary on the earlier chapters of Genesis. 1934.

P. F. Ceuppens, O.P, *De Historia Primaeva.* Full commentary of the first eleven chapters of Genesis. 1934.

A. Bea, S.J., *De Pentateucho.* Second edition, 1933.

[1] Cf. Ceuppens, *op. cit.*, pp. 43-67.

creation of the various elements by God, but rather their creation in the order named by the sacred writer and in the time specified by him. Hence only by separating in some legitimate way either the time element or the order involved may we have some hope of attaining to a presentable interpretation of the text.

The Vision Theory, at least in what appears to the present writer its most presentable form, places both the time element and the order outside the actual creation of the world, and in so doing solves all possible difficulties which science might present. The less presentable form of the Theory considers the account of the Hexaemeron as a vision presented to Adam. In the vision the latter sees the work of the six days as on six tablets or on something similar. But in such an interpretation, whatever else we may say of it, there seems beyond all doubt that God reveals the creation of the world as a work of six days. A more presentable interpretation is to consider that the Hexameron is the result of six distinct visions, not of one. In this interpretation we are able to accept a literal rendering of the text without difficulty: the sacred author does not wish to convey the notion that God actually created the world in six days, but merely that in six days of visions He revealed to mankind the creation of the entire world. Hence he does not say that God created light on the first day, but that in the first vision of twenty-four hours God revealed the creation of light. While science might object to the production of plant-life before the creation of the sun, it can have no reason to object to the revelation of plant-life before the revelation of the creation of the sun. Hence by linking the time element and the order in the text not with the actual creation but with the revelation of the creative acts, the Vision Theory destroys all possible conflict with science.

Schuster-Holzammer (pp. 70-71), among the more recent authors, holds the Vision Theory, in what seems to be a less tenable form: " The biblical account (of creation) is not a picture of the progress of Creation, but a manifestation of the fact that everything that appears to the eye proceeds from a divine act, divided by God Himself into six days and revealed *as a work of six days* for the instruction of humanity ".[2] But if God revealed the work of creation as a work of six days, it would seem beyond possibility of dispute that it was a work of six days. If so, then the problem remains: how explain the creation of the world in six days?

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[2] " El relato bíblico no es una pintura del proceso de la Creación, sino una demostración de que todo cuanto aparece a la vista procede de un acto divino, dividido por Dios mismo en seis días y revelado como obra de seis días para enseñanza de los hombres." Schuster-Holzammer, p. 71.

But even in its most acceptable form the theory has one insuperable difficulty,—it can not be proved! It could be the solution to the problem, but is it? " A posse ad esse non valet illatio." Despite all the arguments which are offered to bridge the gap between possibility and fact, all that can be proved is that it was necessary for God to reveal the works of creation (since there were no eyewitnesses). Such necessity however does not demand that He reveal those works in six visions of twenty-four hours' duration. Further, such texts as that of Exodus 20, 11, wherein it is stated that " in six days the Lord made heaven and earth, and the sea, and all things that are in them ", offer no suspicion that we are dealing with days of vision. In all fairness, however, it must be admitted that while the theory can not be proved to certainty, it can not with certainty be denied; hence it remains always as a last point of refuge should science finally render all other explanations untenable.

The Historico-Artistic Theory is variously presented. But fundamental to the theory as a whole is a distinction between the historico-doctrinal elements of the text and the literary form of the same. Simon-Prado (p. 27), classifies those details which belong to each: to the historico-doctrinal elements belong the creation of the world in the beginning of time, the goodness of the works of creation, the creation and subordination to human needs of the celestial bodies, a certain gradation and succession in the production of things from the first elements to the formation of man, the use of the time element as an exemplar of the Sabbatical legislation, the peculiar creation of man, his excellence and domination; to the literary form are ascribed the anthropomorphic imagery, the popular rather than scientific description of natural phenomena, and the order of events. In the evolution of the theory among the various authors, there appear slight divergences in the above classification, but the general distinction between the historical and literary elements remains. Before examining the details of the diverging opinions, we well may ask ourselves whether such a precise, definite division is allowable in the very special subject under discussion.

In this account of the beginning of things we are face to face with an absolutely unique revelation, a revelation to Adam, at the head of all history. This seems to be admitted without any suspicion that it may have been given rather to some individual later on in the history of man. We accept this as a fact, since there appears no reason for doubting it, and many reasons for believing it. Hence we have a revelation of a past event, earlier than any human knowledge, to a man without—we may say—any historical background, since such does not yet exist. This being so, by what right may we read into such a narrative certain human elements which color later human knowledge? More specifically,—how may we legitimately solve scientific difficulties by asserting that the descriptions in the Hexaemeron are merely popular ones? Later on in the history of the Chosen People, when popular, unscientific conceptions of nature are accepted as current fact, it is conceivable that God may make use of them in His revelation to mankind, since He does not remove His instruments wholly from their environment. But are we warranted in supposing that here, at the dawn of human knowledge, man was already infected with the false conceptions of a later age? It is a mere gratuitous assumption that popular notions about the universe may have crept into the original record at a later date, an assumption hardly in accord with the care which God would take of His revealed word, and certainly inconsistent with the extreme brevity of the record, every word of which belongs to its very back-bone. No,—we have not an *un*-scientific, but an *a*-scientific record, dealing exclusively with the Primary Cause.

That there should be anthropomorphisms in the text is readily understandable, since man must use material expression to clothe the spiritual. In all ages men have spoken of God's activity in terms borrowed from their own activities; there is no other human way. Hence it is scarcely necessary to consider that the anthropomorphisms of the Hexaemeron indicate mere literary activity and do not belong to the original revelation. The account had to be dressed in language if it was to be passed on to succeeding generations. How otherwise could it be expressed?

In this theory, as in others which have been conceived to explain the Mosaic narrative, it is presupposed that there is a definite order of events; that is to say, the sacred author is supposed to be giving a deliberate, interrelated sequence of events. But since this succession is at variance with numerous facts know from science, it must be separated from the revelation as such, for God may not reveal that which is contrary to science. Hence the order is attributed to the literary rather than to the historico-doctrinal element,—an assumption without proof, necessitated, as we hope to show later, by a misreading of the text itself. For the present we may allow the point to rest.

In developing the theory some authors, as for instance A. Bea, S.J.,[3] interpret the word " day " of the Hexaemeron to signify " period ", not a day of twenty-four hours. This interpretation is considered necessary because of the tremendous length of time postulated by science for the gradual evolution of the world. But such a meaning does violence to the text, and can scarcely be admitted. It is a mooted point whether the Hebrew word " yom " can mean period in the sense of durative time; examples brought to prove the point seem rather to point to specification than to duration (i.e., they call attention to a definite era rather than emphasize its duration). But even if such an interpretation be accepted as possible in the abstract, its application to the text causes immediate and insuperable difficulties. For instance, in the fifth verse of the first chapter we read: " And he called the light Day, and the darkness Night; and there was evening and morning. One day ". Here undoubtedly that " one day " is composed of light and darkness. To what do light and darkness correspond in a period? The same difficulty is emphasized more strongly in the phrase " evening and morning ". Evening is evidently the close of light, and morning the close of darkness or night. Is night to be taken metaphorically as a period of rest? Science knows no such period of rest. Possibly the light metaphorically refers to the immediate activity of God, and darkness to the slow evolution of natural forces placed in nature by God? Even this renders the text inexplicable. Let us suppose that the " light " refers to the creation of the nebula of Laplace; the " darkness " would then be the evolution of that nebula into the sun and the planets, its natural term. But in verses 14-18 we are told that the sun and moon are due to the direct activity of God. If the evening be considered as covering the entire period and morning as the beginning of the next, over and above a practically tautological phrase, we should expect that the numerals one, second, and so forth would follow the word evening and not the word morning, otherwise the numeration is false, or at least strained.

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[3] *De Pentateucho*, n. 102, p. 143.

The difficulty has seemed so insurmountable[4] that other authors, noticeably P. F. Ceuppens, O.P.,[5] have accepted the word day in its literal sense of a period of twenty-four hours. But in so doing, they have made the unwarranted assumption that in the original revelation there was revealed the fact of eight acts of creation but not the sixfold division of days. The latter is merely a literary device introduced with the intention of giving a background for the doctrine of the Sabbath. A gratuitous assumption if ever there was one. Specious reasons[6] are offered to prove that the acts and the time scheme are distinct: since there are eight acts we should expect eight days, but instead we have but six into which to crowd the eight; again, why should there be six days for the creation of the world? God surely did not require six days; therefore He did not use six; therefore the sixfold division is not a part of the primitive revelation, but a literary device. Obviously such argumentation is puerile. Why must there be parallelism in number between the acts and the days of creation? Why must it follow that God did not make use of six days for the creation of the world if He did not absolutely require them? Surely the very fact that He desired an exemplar for His Sabbath legislation is sufficient reason for Him to use six days in creation.

Actually there is no textual warrant whatever for the separation of the sixfold division of days from the acts of creation. On the other hand there is at least one very solid indication of their intimate union; it occurs in the fifth verse noted previously. There we find a definite link between the light-darkness clause and the evening-morning phrase, and also between the evening-morning phrase and Day One. The three are inextricably linked in the text. If this be true, the natural presupposition is that the remaining days are similarly constituent elements of the original revelation. (It may be mentioned in passing that the authors who hold that only the eight acts of creation belong to the original revelation, do not claim that the six-fold division of time is not inspired; it is a part of revelation for us, but does not proceed from the first revelation).[7]

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[4] Simon-Prado, p. 27; Ceuppens, p. 52.

[5] Ceuppens, p. 66.

[6] Ceuppens, p. 67.

Fundamentally, in the Historico-Artistic Theory, we meet the same obstacle as in the Vision Theory—" a posse ad esse non valet illatio ". Granted the possibility, tenuous as it may seem, that the literary elements of the text may be distinguished and divorced from the historico-doctrinal ones, the text presents no proof that they are in fact separated. Unless such a separation can be proved, the theory must take its place with the others which have fallen by the wayside.

Leaving behind us both these theories, let us turn to examine the literal meaning of the text. The more intimately it is weighed the more one is reminded of that marvelously simple, Divine evasion of Christ: " Render therefore to Caesar the things that are Caesar's; and to God the things that are God's." (Mt. 22: 21). In the account of the creation of the world we have an exclusively religious record; things scientific are not only not a part of the record, but are excluded with a simplicity that is beyond human ingenuity. If we seek proof for the divinity of the Scriptures, we may surely find it in these opening sentences of Genesis.

Until it was discarded as hopelessly at variance with science, the literal interpretation of the Hexaemeron was considered to involve the complete creation of the world in six successive days of twenty-four hours, and in the order in which the various elements were narrated as created. Such an interpretation merited the opprobrium that has been heaped upon it, not only because of the evident opposition with science which it entailed, but particularly because it was sailing under false colors. It is not the literal interpretation of the Mosaic account, but contains certain presuppositions for which there is no warrant in the text.

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[7] However, the " redactor " introduced by Father Ceuppens might very easily be considered outside the influence of inspiration. The following citation fails to clarify that point: " Cum inter Bibliam et Scientiam nulla contradictio—Deus enim utriusque est auctor—adesse possit, ex ipsa narratione biblica ostendere nobis incumbit hos dies (creationis) non esse exhibitos uti dies creationis durationem indicantes, sed redactorem propter alium scopum creationis opera secundum sex dies successivos disposuisse " (p. 67).

The first thing which is remarkable in the record is the fact that of all the numbers assigned to the various days only the last has the definite article. This is not a hitherto unknown fact, but there has been generally an unnecessary presumption that the absence of the article is due to the carelessness of copyists. Such consistent carelessness becomes the more remarkable that no one saw fit either to reduce the carelessness to consistency by omitting the remaining article or to remedy the carelessness by restoring the article in those places from which presumably it has disappeared. In reality the absence of the article is a fact which solves both the problem of order and also the problem of succession in the account of the days. The creation of man occurs on the sixth day, and we may accept that act as the last in the series. But for the other days we have merely: one, a second, a third, a fourth, a fifth. The bearing which this phenomenon has on our problem may be very easily perceived through an example. Suppose that a man, on his return from a vacation, were asked how he had spent his holidays; he might answer somewhat as follows: " One day we went off on a swimming party and spent the day in water sports; another day it rained so hard and we had to remain indoors playing cards; a third day, a day of glorious sunshine we went boating on the lake ". . . . And so on. Now suppose that actually on the *first* day occurred the card party, and on the actual second day occurred the water sports. Would we say that the narrator had falsely enumerated his vacation activities? Not at all; he did not follow the time succession of events, but merely presented them in an order of recollection, preference, or of something similar.

Let us now look at the Mosaic account. The sacred author is certainly following some order, since one event is mentioned before or after an other, but because he does not say specifically *the* first, *the* second, *the* third, and so on, we can not legitimately claim that he is following the order of time in his enumeration, even though we take the literal meaning of the text. On the admission of practically all commentators, the order followed is one which starts with the less perfect and tends toward the more perfect. In so enumerating events the author does not contradict the actual time order of events, he *ignores* it. Let science rearrange the events as it will; the text has nothing to say for or against the rearrangement. The correct scientific arrangement of the created elements is simply not a part of the Mosaic account. And it is an injury done to the text to force the time element into it.

A second presumption which finds no foundation in the text is the idea that the six days must be successive days of the same week. The text asserts no such thing. Elsewhere in Scripture, as for instance in the passage already quoted from Exodus, we find mention of the creation of the world in six days, but nowhere do we find that the world was created in one week. The sacred author is concerned not with elapsed time but with actual time. The difference can be very great. We know for instance that an aeroplane has encircled the globe in eight days, actual flying time. The elapsed time, however was much greater. If science wishes to insert thousands upon thousands of years between what was actually the first day of creation and the last day, the record is not falsified, in its literal sense; it neither asserts that the creation of the world was the work of thousands of years, nor does it deny that such was the case; it simply *ignores* it.

Have the various days any necessary connection with the geological periods? None. If science could eventually prove that the events which are narrated on separate days actually occurred within the same geological period, the text would not suffer harm. For all that the text actually demands, all of the days might be brought within a single period, or each day might occur in a separate period. Once again, the text ignores scientific findings.

But does not the restriction of at least certain events within the limit of a single day cause insuperable opposition with science? Not at all, provided nothing more is read into the text than is actually stated therein. We must bear in mind that the author is interested in the fact of creation, not in the manner in which creation was accomplished (beyond the assertion that God was the author of the creative acts).

It is sometimes urged, against the interpretation of day in its literal meaning, that the creation and production of plant life to maturity within a single day (verses 12-13) is impossible. An obvious answer may be given and dismissed: If God so desired, He could have performed a miracle; this would explain that which is naturally impossible. But there is another answer more relevant to the text: the verses referred to do not postulate the production of the plants to maturity; the creation of seeds which come to maturity beyond the limit of the creative day would satisfy the text perfectly. Activity, for the sacred author, whether it be the immediate activity of God, or only the mediate divine activity through the medium of secondary causes, is nevertheless the activity of God.

But perhaps parallelism demands the maturity of the plants within the specified day? Certainly, in the case of man, one must admit that Adam was created in maturity. Therefore a pari, since the text offers no distinction, we must suppose that the plants were brought to maturity. However, even looking at things from a natural standpoint there is no necessary parallel. Humanly speaking, it is impossible for the human embryo to develop without a mother; it is not impossible on the other hand that seeds mature in the ground; in fact that is the natural manner of growth. In the case of the first man there was no mother, but in the case of the plants all natural requisites were present. Here again we must insist that the text says nothing one way or the other concerning the manner in which the plants reached maturity; they may have been miraculously matured, or they may have evolved according to their species in the normal natural way. This question is beyond the ambit of the text.

One statement of the Hexaemeron does seem to contradict the findings of science, and that is the assertion (vv. 20-22) that the fish and the birds were created on the same day. Paleontology tells us that back in the Paleozoic age we have fish, but that the birds belong to the Tertiary age, which is the second beyond the Paleozoic.

In answering such a difficulty we must keep in mind that Paleontology bases its conclusions on what is discovered by its votaries. But the fact that bird fossils have not been found as far back as fish fossils tells us indeed that they have not been discovered, but it does not at all tell us that they do not exist. That there is something wrong with the conclusion that fish and birds belong to different periods we know from the discovery of a solitary bird specimen, the so-called Archaeopteryx in the Mesozoic age, about half-way between existing specimens of fish and birds. That solitary specimen certainly did not exist alone, though no other specimens have yet been found. The obvious conclusion is that we have not sufficient data to pronounce an apodictic statement on the matter in question. Hence we have no scientific proof that the Hexaemeron statement, taken literally, is untenable. It is unnecessary to add that conditions favor the fish rather than the bird in the matter of fossilization, since whereas the latter are in the open, subject to carrion birds, the latter have the water to pile up sand upon them, or even to fossilize them with its mineral elements.

To sum up briefly: the sacred text, while asserting that God created the world in six days, does not assert that those six days follow one another in the order in which they actually stand, nor does it claim that they fall within the limits of one week. The record is exclusively a religious one and has as its aim a two-fold doctrine,—the creation of the world by God alone in six days, and the institution of the Sabbath legislation (at least in foundation).

There is nothing in the entire text to lead us to suppose that the record as we have it was not revealed in its entirety to Adam, even to the manner of enumerating the various acts in the order found in the text. Indeed, the more we realize with what extreme simplicity the narrative avoids any possible contact with secular sciences, the less we are inclined to believe that mere human ingenuity can have had anything whatever to do with it. Science may rearrange the actual order of presentation of the facts as it will; if it choose to consider the order as one, four, two, five, three, six, it may do so without causing the slightest harm to the text. Science is concerned with the precise temporal succession of events; well and good. The Bible on the other hand is interested chiefly in assuring the divine authorship of everything, and in laying down the foundation for future Sabbath legislation. The two aims not only do not clash, but they can not. Nothing more need be said.

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Book Reviews

THE ORDER OF NATURE: In the Philosophy of St. Thomas Aquinas. By Joseph M. Marling, C.PP.S., S.T.L. The Catholic University of America, Washington, D.C. 1934. Pp. xii+185.

The development of science in the past two decades has unearthed a wealth of facts. That is a good result of scientific digging. Confusion of mind, on the part of some scientists, may be said to be a baneful result. Some of these brilliant men have erred in regard to the purpose of natural science. A popular news magazine in a recent issue pointed out a glaring instance of such mistakes of scientists, in noting a difference of trend in the thinking of American and British scientists. The Americans, when they meet for purposes of advancing science, keep to their facts. But the British scientists are alleged to leave their facts at home, and endeavor to sweep the whole domain of specialized knowledge with a philosophic eye. They fail to see that thus they are not advancing science at all.

Human knowledge is not always increased by the ruminations of such scientists. Joad, in *Philosophical Aspects of Modern Science,* quoted on page x of the present volume, says of Eddington and Jeans: "Great scientists as they are, they have the somewhat naïve air of being struck, as it were for the first time, by the force of considerations which have long been the stock-in-trade of idealist philosophers." It is beneath the intellectual dignity of these scientists to take cognizance of the philosophy of the past. Like Descartes they must start from the ground up, and only after clearing from the philosophical terrain the rubbish that time has deposited there.

The *Order of Nature* briefly and accurately explains, and pointedly criticizes three theories of such philosophically minded scientists: the *philosophy of events*, which seems to deny the existence of an underlying substance; the *theory of indeterminacy*, which denies teleology and order in nature; and the *theory of Henderson*, who would like to bring back mechanism. The author has drawn upon the principles of St. Thomas, as well as his own common sense, in presenting the Catholic answer to these upstart theories.

The principal portion of the work, however, is concerned with the statement of the doctrine of St. Thomas on nature, order, contingency, laws of nature, chance. It is precisely on these points that Schroedinger, Heisenberg and Henderson have gone wrong. The treatment of these concepts is historical; for, as the author remarks, the historical treatment shows the dependence of St. Thomas on the past, and reveals as well his own original contribution. The cultivation of philosophical insight demands close attention to the accumulated wisdom of the ages (p. ix).

The *Order of Nature* is principally metaphysical in content. But the discussion of the modern theories mentioned, as well as the concept *chance*, carry the thought close to the borders of the theory of knowledge. Chance is nothing else than the accidental intersection of two streams of activity that are striving toward their natural end. Thus chance presupposes finality. Chance may reign over a relatively small part of the universe, and only in scattered instances. It can never govern the universal order of things.

The subjects pertaining to scholastic philosophy examined by the author are the metaphysics of nature, the metaphysics of order, the order of nature, the laws of nature, the necessity of the laws of nature. The *Order of Nature* is a thorough examination of the doctrine of St. Thomas on the points mentioned. It reveals also a clear insight into the deeper meaning of the principles of St. Thomas, and it is a careful answer to the theories of those scientist-philosophers whose theories are named above.

WILLIAM McGARVEY AND THE OPEN PULPIT. By the Reverend Edward Hawks, of the Diocese of Philadelphia. Foreword by Cardinal Dougherty. Dolphin Press. 1935. Pp. 253.

Conversions to the Faith are always interesting. The fact of coming into the Church is a fact of first importance in life and in history. Ordinarily for most of us this fact is marked by just an entry in the Parish Register. The record is brief and according to form. It expresses all that we are by the gifts of nature and of grace.

In the story of conversions, of individuals or of groups, we have the same fact of coming into the Church under a somewhat ampler form. There may be the added interest of apologetics or the appeal of sentiment or of sympathy. Usually the convert's experience will include some account of the atmosphere outside the visible communion of the Church. It will show something of the environment, which, in individual cases, makes the approach to the Faith. It will have the human appeal of ways of thinking and mental attitudes that are personal—the premises which have led to practical conclusions and opened the way to the Catholic philosophy of life.

The story of the conversions of 1908 centers round the personality and the strong spiritual qualities of Doctor William McGarvey. There is much also of engaging interest in the facts described and the experiences of that group of students and aspirants to the priesthood, who shared Doctor McGarvey's ideals and aims, who were associated with him in the Congregation of the Companions of the Saviour.

There is something that appeals to the human heart and to our sympathy in the unselfish endeavors of these young men to revive the practice of the Christian counsels and monastic community life, and this in the face of disapproval, often of open opposition on the side of " Evangelicals " and the Low-Church parties.

Following the narrative one can hardly fail to be struck by what is quite commonplace, yet unusual and unlooked-for in the workings of God's grace. The call of the Master, " Follow me," has varied with the changes of time and place; the facts of the call, some of them mysterious and marvelous facts, have made the history and the life of the Church.

Father Hawks's book has the qualities not only of a record of living and strong spirituality: it supplies authentic information on points of practice and of faith in bodies of believers that are not in visible communion with the Church. These points are wanted by the historian of the present; they will be wanted still more in the future. With the *Oxford Movement in America* by Father Walworth and the *Reminiscences of Bishop Edgar Wadhams*, the history of this movement will be treasured as a work of authority from a source which for most of us lies outside the field of experience; where yet we look for the action of God's grace and the call to the Faith as we hope for the reunion of the world in one visible fold.

MARRIED SAINTS. By Selden P. Delany. Longmans, Green & Co.: New York. 1935. Pp. 338.

Since Christ made religion to consist of virtuous living the duty falls upon us of making positive virtue attractive. Perhaps too frequently the subject of our teaching and our preaching deals with what the faithful should *not* do. In the field of marriage, for instance, much time is consumed with exposing the errors of the day. It is, therefore, a sort of happy surprise to find a work which illustrates how some have sanctified themselves through marriage. A reading of Fr. Delany's book may inspire some who are financially able to marry. It is meant also to strengthen those who through no fault of their own are unable to enter the married state.

Certain readers may disagree with the author's explanation of why so few married people have been canonized. Be that as it may, we know that God's judgment of an individual will concern itself not so much with the " state " in which he lived as with the manner in which he coöperated with the graces given him and the extent to which he loved God and neighbor. Since the majority of Catholics enter the married state we need more literature which will keep before their minds the thought that multitudes have sanctified themselves in the midst of the home and of the world's allurements.

Not all of the persons treated in this work have been named by the Church as saints; but no one can doubt their elevation of purpose. Eight of the nineteen examples were born in the nineteenth century. There are three short notices of men who were conspicuous champions of Catholic Action in our own day—Paganuzzi, Toniolo, and Necchi. It is very much to be regretted that so few of our young people know of these valiants. It would be an effectve aid to a great cause to spread this book among the young so that they may obtain a vision of their married life as an opportunity for sanctification.

CLEMENS ALEXANDRINUS, REGISTER. Herausgegeben von D. Dr. Otto Stählin. Vierter Band. Erster Teil: Citatenregister, Testimonienregister, Initienregister für die Fragmente, Eigennamenregister, Leipzig, 1934 (Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte, Band 39, Part 1), J. C. Hinrichs'sche Buchhandlung. Pp. viii-196.

The works of Clement of Alexandria, as is well known, are a mine of information not only for the theologian, but also for the student of ancient Greek literature and of social life. Hence an adequate index to Clement's various and mosaic-like writings is a vital necessity, and it is a pleasure to state that Professor Stählin, whose edition of the text of Clement in the Berlin corpus of Greek Christian writers is a model of its kind, has now furnished us with the first installment of an index to his author which leaves nothing to be desired either in comprehensiveness or accuracy. This *Erster Teil* of his *Register* contains: I. Index of Citations (1. Old Testament; 2. New Testament; 3. Christian Writers and Heretics and the Apocrypha; 4. Profane Writers), p. 1-59; II. Index of Testimonia (ranging from contemporaries to the late Byzantines), p. 59-66; III. Index of Initia of Fragments taken from Clement and of Spurious Fragments), p. 66-70; IV. Index of Proper Names, p. 70-196. The last is not a bare list, as each name is accompanied by a brief but invaluable indication of the circumstances under which it is used by Clement.

The *Zweiter Teil* of the *Register*, which is finished but unfortunately cannot be published until a sufficient number of subscribers is obtained, will comprise an index of places and an index of matters. In the latter, liberal space will be given to the language of Clement, and thus we shall have an easy control over his theological and philosophical terminology, which exercised such an enormous influence on later Christian writers.

Professor Stählin, who is now engaged in translating Clement's *Stromateis* for the *Bibliothek der Kirchenväter*, deserves the warmest thanks for crowning his edition of the text of his author with this monumental *Register*. As an indispensable tool to theologians, historians, and philologists, the work should be in all university and seminary libraries. Let us sincerely hope that an increase in the number of subscribers will permit the appearance of the *Zweiter Teil* as soon as possible.

PRAELECTIONES THEOLOGIAE NATURALIS. By Pedro Descoqs. De Dei Cognoscibilitate, II. G. Beauchesne et Fils, Paris. 1935. Pp. 926.

Fr. Descoqs in the first volume of this series (1932) said that it was not his purpose to curtail the subject matter in any way. This volume bears him out on that point. The first volume was almost as large as the present one. Still another volume is to appear. All this matter was presented by the author in the class room over a period of more than ten years of teaching. The more important portion of each division of the book is in Latin. Matter that would appeal more to the scholar is in French.

One is struck by the painstaking exactness of Fr. Descoqs in giving credit to his adversaries for every shred of truth in their statements. This is done with a great deal of subtlety. To Bergson, Blondel and Le Roy the author grants that their arguments for the existence of God contain much truth. That Blondel commences his argument with the ego, appeals to both will and intellect, has careful psychological analyses, and stresses the fact that one cannot avoid religious problems in life, are points in his favor. Confusion of the logical, moral and ontological orders, a false theory of knowledge, errors concerning the nature of truth, and his making the feeling of God's presence an object of consciousness, are flaws in Blondel's proof.

Such arguments for the existence of God as those taken from the degrees of perfection in the universe, from the existence of eternal truths, and from the desire of happiness, are conclusive only when formulated in terms of efficient causality.

The controversy about man's natural desire for supernatural happiness extends over ten pages of fine print. Here, as always, the bibliography is exhaustive.

In treating of atheism Father Descoqs remarks that it has grown to a terrifying extent in the modern world. The bibliography on atheism in Russia is very large. The *status quaestionis* of the thesis on the possibility of atheism has changed. The discussion of atheism can no longer consider it as represented merely in ancient paganism, nor in uncivilized peoples, nor in a few cases among modern civilized men.

Russia has developed a new situation. The culture of Russia consistently opposes the natural tendency of man toward God and the attainment of religious knowledge. Russia is fast becoming a nation of positive convinced atheists. Fr. Descoqs turns to the theologians and asks them how one might make this fact tally with the doctrine of the salvific will of God. Though the exegetical, patristic and ethical difficulties of Billot's position are admitted by the author, his theory on the salvation of unbelievers is offered as a point of departure for a solution of the problem. "If the theologians cannot accept Billot's views," says Fr. Descoqs, "they should look for another theory" (p. 514).

The discussion of the mathematical infinite and the quantitative infinite (pp. 592-603) is very interesting. The author manifests exact knowledge of the mathematical implications of the question. The last subject treated is man's analogical knowledge of God (pp. 735-841).

What Bittremieux said of the first volume is just as true of the present book. "This work," he says, "is outstanding for its marvelous erudition. The author reveals a philosophical mind that is at once extremely subtle as well as exhaustively informed on contemporary philosophical literature." Fr. Descoqs is perhaps just as conversant with ancient literature. Many an old professor will gather much from the volumes of information contained in the author's theodicy.

DIE WANDLUNG DES KAPITALISMUS IN DEUTSCHLAND. Dr. Heinrich Lechtape. Jena. Verlag von Gustav Fischer. 1934.

The changes recently experienced by capitalism in Germany are to be explained in sociological rather than in economic terms, according to Dr. Lechtape. But unfortunately the economists have too little knowledge of sociology and the sociologists too little knowledge of economics for either group to arrive at an understanding of the nature of these changes.

The first part of the book undertakes to explain the nature of the rhythm of social change and to relate the history of German capitalism to that rhythm. The remainder is concerned with the transformation in the fundamental structure of capitalism. It appears that in the "golden age" of capitalism between 1880 and 1910 the old system of individual enterprise was on the whole doing a fairly good job. But with changes in "the historical social situation," economic thinking and the social structure of capitalism have undergone fundamental changes. The position of the entrepreneur has for a considerable time been taking on a new meaning, but the entrepreneurs themselves are on the whole unaware of the newest meaning of their position. They still think in terms of the old individualism, whereas their most important need to-day is to learn to adapt themselves to the new economic and social situation.

The value of Dr. Lechtape's analysis depends in part upon his ability as a political forecaster: whether or not he has made a true forecast he has at least made a popular one. The volume is dedicated to the late Father Heinrich Pesch in whose teachings the author has found the principal source of inspiration for his scientific work.

CATHOLIC FAITH. Based on " The Catholic Catechism " as drawn up by His Eminence Peter Cardinal Gasparri and edited under the supervision of the Catholic University of America by the Rev. Felix M. Kirsch, O.M.Cap., Ph.D., Litt.D., and Sister M. Brendan, I.H.M., M.A. New York: P. J. Kenedy & Sons. 1935. Pp. 64.

Since the time of Trent the Catholic world had reason to expect a catechism for layfolk. Trent failed to provide it. So did the Vatican Council. Our own Baltimore Council had the mind to do it but never did. After the Council was over a tentative catechism, drawn up by Monsignor de Concilio, received the *imprimatur* of Cardinal Gibbons. For some unknown reason this perfectly private diocesan catechism palmed itself off as one approved by the Council. Even to this day you may read on its cover that it was " prepared and enjoined by the Third Plenary Council of Baltimore ". The kindest thing that can be said about this claim is that it is not true.

Since the pontificate of Benedict XV, however, the Church has been seriously working on a world catechism. It finally appeared as the *Catholic Catechism* of Cardinal Gasparri. When its English translation was published, teachers of religion read the book and dropped it in astonishment. They needed to go no further than two chapters to agree that it needed revision. Indeed, Cardinal Gasparri thought so too. He encouraged the bishops of each country to revise it, add, detract, adapt as they thought best. He had presented the content. They were to select their own form.

The work of revision was undertaken for the United States by the Catholic University. Dr. Felix M. Kirsch, O.M.Cap., professor in the department of Educaton, and Sister Mary Brendan, a successful teacher of long experience, were given charge of the work. After two years' labor the revision finally appears as *Catholic Faith*. The idea of combining a priest's science and theology with a teacher's practical experience has worked out well for the final book.

The editors did not scruple to revise the original text. It now appears divided into seven units, even the titles of which a child may understand: God and I; What God Wants Me to Know; What God Wants Me to Do; The Help God Gives Me to Love and Serve Him; How I Please God; How I Displease God; How God Will Reward Me.

Father John Laux, famous writer in the same field, says of the book: "After reading *Catholic Faith, Book One*, for the third time, my verdict is: a first-class catechism; a catechism which is a delight to the eye by its physical make-up, and a delight to teacher and pupil by the matter and form of its contents. There is neither too little nor too much matter for the first three grades. The diction really leaves nothing to be desired. It was certainly a very good idea to anchor the chief prayers right in the text."

It is to be hoped that the revision of the next two books (for grades 4, 5, 6 and 7, 8, 9) will not overlook the literature of the liturgical movement. With its help the revisors should be easily able to make the chapter on the Mass much more adequate than it is in Book One.

Outside of this one omission, *Catholic Faith* has all that one should expect a catechism to have—clear language suited to a child's understanding, brevity, pleasing format, a child's illustrations, large print, moderate price. The publishers announce that anyone engaged in teaching may have a copy for the asking.

CHAPTERS IN FRONTIER HISTORY. By Gilbert J. Garraghan, S.J. Bruce Publishing Company, Milwaukee.

To publish in available form these scattered documented essays dealing with the Catholic Church and its missionaries on the frontier is a service to the historian and to the student of American history, who might well read this little volume as a supplement to the ordinary college text where unfortunately religion, and especially Catholicism, is divorced from American development. Of Presbyterianism, of Cumberland Presbyterianism, and of Methodism one may read a good deal in studies on the frontier in American history without learning much about the Jesuit missionaries in the far West. Yet it is all part of the story, and the researches and interpretations of Father Garraghan are not without avail. There is much Catholic history in this country to be written, and it is the work which our Catholic historians and our graduate schools should be doing. There is no end of secular historians who can write secular history probably to better advantage because of strategic locations. Yet as one looks into the historiography of the frontier, he is ever impressed with the contributions of non-Catholic writers to American Catholic history: Thwaites, Alvord, James, Kellogg, English, Quaife and the various officials of the historical societies of the western states whose civilization began in the French and Jesuit period.

Father Garraghan's researches on " Old Vincennes " clear up a number of mooted points: the foundation of the fort in 1732-1733 rather than 1702 or even earlier; the founder, François Bissot, son of the Sieur de Vincennes, was not an Irishman, as Bishop Bruté believed; the first visiting priest, Xavier de Guienne, S.J.; the first resident Jesuit, Sebastian Louis Meurin; the wanton seizure of the Society's property and deportation of its priests here as in Kaskaskia on the suppression of the Jesuits; and the curious case of Father Gibault. " Chicago under the French Régime " is a worthy introduction to the history of that city. One might expect more reliance on the standard account of the *Joliet-Marquette Expedition* by Dr. Francis Borgia Steck, the Franciscan scholar, in the essay on " The Emergence of the Missouri Valley into History ". Another chapter outlines from sources the foundation of St. Louis, while another essay reviews the newly discovered maps of the colonial west as collected by Dr. Louis Karpinski of the University of Michigan from the French and Spanish archives. A long chapter recounts the story of the Trappists of Monk's Mound, and the chapters on Fathers Nicholas Point and Pierre de Smet afford a sound introduction to the history of the Church in the Rockies, and especially in Montana. One cannot refrain from suggesting that there are splendid opportunities for research of a local character for priests and schoolmen in the Rocky Mountain area in the decades from 1850 to 1880: missionaries, Indian missions, explorers, mission schools and chapels, Catholic soldiers and miners, and Irish leaders who reached the United States Senate before Eastern states did as much for their co-religionists.

ESSAYS IN CULTURE. By the Right Rev. Monsignor John M. Wolfe, Ph.D., S.T.D. Boston, Mass.: The Stratford Company. 1935. Pp. 333.

In *Essays in Culture*, Monsignor Wolfe's prime purpose is to hold out ideals to his readers together with sufficient motives for their realization. The ideals, he infers, are to be found not in the philosophy of modern times, which perverts the truth and serves only to inspire one with base and worldly outlooks on life, but in the philosophy of Christ. To break from the tradition of the past is gradually to separate ourselves from Christ, without whom neither the past, nor the present, nor the future would have any meaning. The politic, the economic, and religious world have to a great degree abandoned Christ and remain stranded on the reefs of doubt. What good we have in each of these fields we have because of Christ. What civilization possesses she owes to Christianity. What Christianity possesses she owes to the Catholic Church, and the Catholic Church owes all to Christ. To fall in step with the dictates of the sophisticated, modern world, for which pleasure, wealth, and novelty are ideals, is to separate oneself from truth, beauty, and culture and to slip back into the erroneous paths of error which even pagans without a knowledge of Christ try to avoid.

The culture of the present can be found only in clinging to the culture of the past—to Christ, the Son of God. It can be found only in clinging to His Church, of which He is the Head. The culture of life, the cultures of painting, music and sculpture are worthy only because they are all based on the noble ideals of truth and beauty which Christ gave to us. The culture of life is worthy only in so far as it is in harmony with the life of Christ, who interpreted and lived out the commandments of God which serve to protect every human right and which foster individual culture no matter in what state of life a person may be.

All through his book Monsignor Wolfe pleads the cause of youth. Many of his essays are directed primarily to them, because he realizes, as we all do, that the culture of the future depends upon the nobility of their ideals. When he speaks to the matured, he begs them to keep the cause of youth always in mind, for upon them the culture of the future rests.

No ideal then is of any value unless it is rooted deep in the principles that Christ gave us. Many persons have preserved their innocence in times of dangerous temptation solely because some ideal, which some day they hoped to realize, was imprinted on their hearts. Such is Dr. Wolfe's aim. He holds out ideals to his readers—ideals of purity and honesty; the noble ideals of Christian manhood and womanhood. In Dr. Wolfe's book, the beauty of sacrifice and the nobility of virtue shine like a beacon. The author reveals such an intimate knowledge of theology, philosophy, sociology, education, and art that it is difficult to classify him as a specialist in a particular field, by this work. His activity as Diocesan Superintendent of Schools is, however, suggested in a few essays.

LIBRARY HANDBOOK FOR CATHOLIC STUDENTS. By William T. O'Rourke. Bruce Publishing Company, Milwaukee. 1935.

There are useful handbooks for librarians, but Mr. O'Rourke of the Library of Holy Cross College offers an excellent handbook for Catholic students or for general students of library work who would understand something about Catholic reference works in the various subjects from theology to the arts. It is a manual which should be in every Catholic library, and such libraries are gradually improving in our colleges and academies, and one which might well be in every public library, in which Catholic taxpayers should be more energetic in placing books by Catholic authors. The library should be the center of the Catholic college after the chapel, and certainly before the gymnasium, even as the library is the center of an old New England town now that the meeting house has lost priority. And the author's preface points a moral for Catholic educators whose inferiority complex about " no Catholic scholars " is most inconsistent in view of the schools they would advance: " Catholic education is over-infiltrated with non-Catholic texts and a consequent non-Catholic way of thought, to say nothing of the growth in the student's mind of the idea that scholarship and the writing of good texts is exclusively the privilege of the non-Catholic." Who reads a Catholic book? Who uses a Catholic text in college? These are pertinent questions, if Catholics are to write books. Has your town library any Catholic books? Every pastor should be an unofficial counsellor of the local public library. His people are paying toward its upkeep. It is the people's college, and the people are reading more since the depression, especially along social and economic lines.

To the writer, Mr. O'Rourke's volume is doubly serviceable in listing so many Catholic works of reference and so neatly dovetailing this material into the ordinary aids which a library manual features. It answers many questions. It indicates incidentally the service which the Catholic University has rendered to the fields of theology, philosophy, economics, history and education—the fields which such a university should feature as the studies in which it has something special to offer the educated world. The output is not discreditable. It might be well if more Catholic magazines were indexed in the *Reader's Guide* or if the *Catholic Periodical Index* was more zealously supported. This one feels as one glances through Mr. O'Rourke's pages on magazines.

Literary Chat

To our readers we express our cordial appreciation of the many evidences of their interest in the Review. During the past two weeks the flow of subscription renewals for the new year has been fuller than ever before in our history of nearly a half-century. For this and other recent manifestations of our reader coöperation and interest we are sincerely grateful. A happy New Year to you all!

The Christian Life Calendar for 1936, compiled by the Rev. William H. Puetter, S.J., and published by Bruce of Milwaukee, will be welcomed by the constantly growing number of Catholics who are taking increasing interest in the liturgy of the Church. This *Calendar* gives in English for each day of the year the order of the Mass and about half a dozen lines about the feast of the day. On an average each page contains the information for half of the week. It is suggested that the data for each day be read *en famille* the night before. In this way a great stride would be taken toward daily attendance at Mass and union with the praying Church.

Announcement is made by the Dolphin Press of the publication at the end of this month of *The Church Edifice and Its Appointments*, by the Rev. Harold E. Collins, Ph.D. Archbishop Mitty of San Francisco has written the Foreword for this serviceable manual, which considers the church as a house of worship and its adaptation to the liturgical functions to be carried out within its walls. The author's purpose has been to gather into a handy volume a complete working summary of the laws governing the building, the dedication and the furnishing (baptistery, sanctuary, altar, sacristy, etc.) of a Catholic church. Bishops, priests, architects, and church supply houses will find the work of practical service.

Each of the biographies of the Saints John Fisher and Thomas More which has appeared in recent months has a particular merit. Father Rope saw fit to combine in one book the lives of the two men. It is a happy thought, for such a presentation recalls to our minds the unity that should characterize priest and layman.

Father Rope presents ample evidence for the reader to form a picture of the background, learning, shrewdness, sanctity and Christlike ideals of these two stalwarts of the faith. The author writes clearly, convincingly and forcibly. He points to parallels between that day and our own. The implied conclusion is that the modern dilemma will not see a solution unless there be those who are willing to suffer for the sake of principle.

Priests will be doing a praiseworthy service to Church and State if they make known this book which delineates the characters of a churchman and a statesman who did not seek renown or publicity, but who strove valiantly and prayerfully to do the will of God. (B. Herder Book Co., St. Louis; pp. 205.)

The Bruce Publishing Company of Milwaukee has brought out a little volume by the Rev. J. E. Moffatt, S.J., *Echoes Eternal* (pp. 155). It is a sympathetic discussion of familiar truths looked upon indifferently by most of us and having profound significance for all of us. The text is shaped in the form of letters to a young man. It may be that some young readers will look upon the little work as a bit sentimental. But on the whole a clear statement of fundamental truths that affect our daily living gains an appeal to the youth when presented with a personal touch. The author has done this effectively. His appeal to everyday experiences and to some of his own experiences as a Jesuit novice gives the pages a reality that one welcomes. The book is recommended as a piece of excellent spiritual reading, but it should be read slowly with a leisurely mind in order to get a good grasp on its much-needed message.

My Communion, by the Rev. John K. Ryan, Ph. D., and the Rev. Joseph B. Collins, S.S., D.D., is an attractive little book of devotions before and after Holy Communion. It offers a choice of seven distinct methods of preparation and thanksgiving for Holy Communion, as well as some new and traditional devotions to Jesus in the Blessed Sacrament. Preparation for confession concludes this handy manual. (Bruce, Milwaukee; pp. 171.)

We are inclined to associate informal ways with a spirit of democracy and in social intercourse we treat so-called little things lightly and reserve major attention to so-called big things. If we were to invert these processes and act in accordance we would contribute greatly to the furthering of personal refinement and the gentler discipline of social life. Something of this kind is attempted in a little volume that deserves a hearty welcome on the part of our youth. (*Good Manners*, by Beth Bailey McLean, M.S., formerly Associate Professor of Household Science, Iowa State College, Ames, Iowa. The Manual Arts Press, Peoria; pp. 128.)

The author traces the code of behavior that should guide our youth in the familiar details of ordinary social intercourse at home, at school and in general social activities. Personal bearing, conversation, attitudes take on a significance in this little volume that will surprise many who see no importance whatever in them. Anyone young or old who is habitually indifferent in greater or less degree to good manners, will gain new understanding of the meaning of social life if he will read this or a similar volume with good will. An occasional instruction from the pulpit on the whole meaning of good manners would be well worth while. Much dissension in our homes, aggravated personal dislikes and resentment, excessive sensibility do much to destroy family peace and kill the spirit of happiness in the home. Good manners when properly taught and rightly understood are expressions of Christian charity as well as defenders of domestic peace. Courtesy is the guardian angel of the home.

God's Ways, by Sister Marie Paula, is inspiring, though not weighted with ponderous thoughts and archaic words. This is noteworthy in to-day's literary world. The book relates the story of our Lord's life, recalling every incident with which we have been familiar since childhood. It does more: it points out the means of benefiting from His every act by a satisfactory interpretation of it. An analogy between His life on earth and in the Blessed Sacrament offers excellent material for meditation.

God's Ways reaches the hearts and minds of all its readers. It is simply written, with no attempt at style elaboration, and as a result is very forceful. It is the type of book any person, young or old, wants to read from time to time, chiefly because it is elevating and practical. Biblical quotations are sprinkled throughout the pages, apropos of every thought. The book is written very apparently by a nun for other nuns, as many explanations are given from the standpoint of one who is cloistered. But it is none the less generally appealing. By applying God's ways to oneself, as best suggested by this book, a simple method presents itself whereby we may learn how to imitate them. (Bruce, Milwaukee; pp. 129.)

The Judgments of Father Judge, by Father Joachim V. Benson, is a well-written and interesting book which should occupy a prominent place in Catholic literature. The style of the author is calm and soothing, a characteristic seldom found in modern literature.

Thomas Augustine Judge was ordained a Vincentian in 1899, and from that moment devoted himself to missionary work, which was principally domestic. He had an intense interest in children, and during his life, his favorite exhortation was "Save the Child and you save all." His zeal for souls led him to the foundation of two religious orders, one for men and one for women, called The Religious Community for Missionary Servants of the Most Holy Trinity, and the Missionary Servants of the Most Blessed Trinity. Like all who are called upon to make a choice, Father Judge was torn with love between the two communities he had founded and his own order of St. Vincent. God saved him the agony of a definite decision and called him home to Himself in 1933. His struggles and hardships and his confidence in God are as inspiring as the written words and conferences included in the book. Perhaps in time the author will add to this interesting sketch, and will give us a complete biography of a man who should be an inspiration to all Catholics. (P. J. Kenedy and Sons, New York; pp. 128.)

Father McGrath's *Tenement Angel* receives its title from the first of the group of short stories presented in his book. There are ten of them — all delightful tales of the charming, homely, humorous side of Irish life, with which the author is well acquainted.

These stories are written so informally and so realistically that the reader cannot help but feel in sympathy with the characters — blue-eyed Lizzie of *Tenement Angel;* the adoring newspaper lad of *The Mourner;* the comical old lady of *The Temptation of Mrs. Geraghty;* and the over-conscientious, witty pastor of *Canon Hannigan's Martyrdom.* They are drawn with a pen that finds humor and fun in the little things of life.

The subject matter of the stories is satisfactorily varied and portrays the stations of high and low alike. Then, too, Father McGrath has chosen pleasing episodes from all phases of life and has reported them as the interested bystander. *Tenement Angel* is an entertaining and worthy book to read. (M. H. Gill and Son, Dublin; pp. 164.)

To those who look upon religion as something purely negative, keeping their wonder and admiration for the beauties surrounding only our material life, Father Many, S.S., has opened up the infinite wonders of the spiritual life in his *Marvels of Grace.* It deals with the full significance of that little word "grace", so common, so familiar, and so misunderstood. Clearly, forcefully, and systematically he follows the progress of grace in the soul from an appreciation of the value of sanctifying grace to the consummation of the life of grace in heaven. The book is full of examples and illustrations taken from daily life, from nature and from Scripture, dotting the pages like stars, and giving the force of actuality to the abstractions of the metaphysical.

Father Many, as he states in his foreword, has directed his attention to the positive side of spiritual life. He would instruct us not to shudder at what is past but to look forward to the glory which lies ahead. In doing so he has given a book which is both delightful and profound in its spiritual optimism. (Bruce, Milwaukee; pp. 83.)

When a domineering man admits his mistake and a youth proves himself capable of overcoming difficulties, opportunity is offered to create an interesting and convincing drama. Miss Kneeland has recognized the dramatic possibilities in this situation and from them has evolved her splendid play *Retribution,* a comedy-drama in three acts. The plot is concerned with the problem arising when Ralph, the adopted son of Mark and Anne Vincent, falls in love with the daughter of Mark's enemy, Hugh Renay. Events disclose the fact that Ralph is the son of Anne Vincent's former fiancé, Arnold Keanet, a man notoriously weak and selfish. When this is revealed, Mark Vincent loses all faith in his adopted son, and Hugh Renay refuses the hand of his daughter to poor Ralph. Ralph, however, overcomes these obstacles and proves himself worthy of their trust.

In portraying these characters the author displays a true and sympathetic understanding of human nature. She has artistically avoided extremes and has succeeded in drawing true and convincing types. The dramatic episodes are handled with skill, yet in some instances her attempts to relieve the situation with humor are a bit too obvious. This tendency, however, will not be so apparent when the play is produced, and *Retribution* should prove interesting and entertaining. (The Catholic Dramatic Movement, Milwaukee.)

If the subject of Miss Gardner's biography of *Queen Gadwiga of Poland* had known in her lifetime that people would be writing books about her life and works, and that steps would be taken in Rome for her canonization, she would have been amazed. Her strong acts of self-sacrifice were done not for the adulation of posterity but out of love for her people in the all-embracing love of God.

Miss Gardner has given us all the known information of Gadwiga's life from childhood until the time of her death in 1399, at the age of twenty-six, and has enlivened her pages with descriptions of the atmosphere of the court life in which the young Gadwiga grew up. Her father, who greatly influenced her development, was Louis of Anjou, a member of the most brilliant royal house in the Europe of the middle ages, and who ruled over Poland, Hungary and Naples. His great care was the thorough religious training of his children.

At the early age of twelve, after her father's death, Gadwiga became Queen of Poland. She was forced to leave her mother and sister, never to see them again, and to cross the mountains from Hungary into Poland. From the beginning the young queen lived only for her people. She built churches and schools. Her great acts of charity for the poor and the sick were so renowned that after her death her tomb became the object of pilgrimage of the afflicted.

The book has not only biographical but also sociological interest because of the glimpse it gives of the conditions, people, and customs of the middle ages. (B. Herder Book Co., St. Louis; pp. 189.)

The purpose of Theodor Haecker's *Virgil, Father of the West* is to show the significance of Virgil as a poet embodying all that was best in ancient paganism, and the meaning that he has or should have as one of the great forces in our Western culture. The Introduction and Chapter X, Anima Naturaliter Christiana, constitute the heart of the author's message.

The slender volume (pp. 120) is to be warmly recommended as a charming and thought-provoking work. It should give pause to those in our times who either unwittingly or deliberately are striking such heavy blows at the roots of our traditional culture. The substitute for the latter could only be a sorry and shallow paganism that would be totally lacking in the noble elements which we find in ancient heathenism as exemplified in Virgil. The translation from the German is made by A. W. Wheen and reads very smoothly. (Sheed and Ward, Inc., New York.)

In our age of formless writing which only too faithfully reflects the increasing lack of formal language training in our elementary and secondary schools, Father Francis P. Donnelly's *Cicero's Milo, A Rhetorical Commentary*, should prove not only a help but even a timely source of enlightenment to most of our young teachers of Latin. The ancient Greek and Latin literary prose stressed form to an extent that is difficult for us moderns to realize, and the present generation must be made to see that it is precisely a harmonious combination of content and form that has given the ancient masterpieces of literary prose their abiding worth in the world's literature.

Father Donnelly, S.J., Professor of Rhetoric at Fordham University, has therefore performed a real service in writing an elaborate rhetorical commentary on Cicero's *Pro Milone*, the greatest of Cicero's legal orations and the model of countless courtroom speeches since his time. The commentary shows an intimate acquaintance with ancient rhetoric in theory and practice, a fine knowledge of the Latin language, and, last but not least, an unusual familiarity with the masterpieces of English oratorical prose. In short, the commentary reveals the results of a lifetime of fruitful and intelligent study of the classics. The book is to be warmly recommended to all teachers and students of Latin as most stimulating and informing. (Bruce, Milwaukee; pp. viii + 247.)

G. Krüger's *A Decade of Research in Early Christian Literature* is a brief but systematic and critical survey of the publications in the field of Christian literature. The grouping of publications over a number of years under certain heads makes it possible to observe trends in research, what authors or problems have been cultivated or neglected, and to determine whether the emphasis has been on the theological, historical, textual or literary side. Such a survey does not replace the exhaustive bibliographies that appear yearly in the *Revue d'histoire ecclésiastique* and similar journals, but rather supplements these bibliographies admirably.

While there is much satisfaction to be gained from the realization that marked progress was made during the decade covered, on the other hand a perusal of the survey arouses some unpleasant thoughts. Thus it is only too evident that there is far too much hasty and ill-digested research put into print which adds little or nothing to our knowledge and in any case has to be done over. Again, the relatively small amount of work that is being published in America in the field of Early Christian Literature is glaringly evident. Hence it is a matter of some gratification in this last connexion to meet references to the various volumes of the *Catholic University Patristic Series* on many a page of the survey where otherwise there were no

American publications to be listed. (Reprinted from *The Harvard Theological Review*, Vol. XXVI, 1933.)

Father Lord has keen capacity for popularization. He has thrilled numerous student groups with his dynamic presentation of religious truths. In *Our Part in the Mystical Body* he has set himself to the task of interpreting to the average Catholic the richness to be found in theological works on the Mystical Body. Sodality directors, spiritually minded layfolk, alert students will enjoy *Our Part in the Mystical Body.* It is not a mere analysis of a dogma: it is an application of a remedy for a disease. Fr. Lord knows the modern mind. He shows how to fit a great dogma into that mind. We wish a wide sale for the attractively arranged work. (The Queen's Work, St. Louis; pp. 183.)

Every family and every person interested in families will profit greatly by reading of the experiences of *The Walters Family*, as narrated by Florence M. Hornback, LL.B., B.S. This family has been carefully made up to represent the great majority of American homes. (Saint Anthony Guild Press: Paterson, N. J.)

The author interviewed parents and children in all conditions of life, asking them what their problems were, what they should like done or undone in their homes, what caused conflicts therein, what was inviting or repulsive about their homes, and other questions of like nature. From the answers to these questions and from her wide experience in social work, Miss Hornback created the Walters Family, with all its likes and dislikes, virtues and faults, conflicts and conceits, joys and sorrows. The abnormal was left out of this average family, because that aspect of the problem is to be solved by the physician, priest, or psychiatrist.

The Walters Family is composed of Grandmother Walters, Mr. and Mrs. Walters and their four children. The two boys are fifteen and four years of age, the two girls eighteen and ten years old. Each member of the family has a chapter or two on his or her problems in successive stages of life. The problems are practical, current ones; the persons are real and living. In fact, most of those who read this book can put their own family name in place of "Walters". The characters and situations are so true to life that the reader sees himself and his personality being evolved in some one or other of the seven characters.

The problems presented are solved in an interesting and convincing manner. Philosophical and scientific reasons are given to justify the method employed in attacking each difficulty. Interest is sustained by a quasi-narrative style. The account, however, is often and necessarily put into the background by frequent repetitions and reasonings. But the combination is a welcome change from the frothiness of most modern novels or the dryness of statistical text books.

What the book impresses most deeply is the fact that just a little more time given to thinking, a little closer investigation, and a coöperative utilization of expert advice can overcome any normal difficulty arising within the family circle.

The term, essayist, is not too much in vogue in our century of fact education. We are too busy preparing for the next class, the next meeting, the next talk, to sit down and read for sheer pleasure. In case any one would desire to take time out to peruse essays on Catholic thoughts, on the attractiveness of beauty, on the meaning of literature, he would not spend his time amiss if he picked up, *Not On Bread Alone*, by Valentine Long.

It is a delight to know that there is such a writer for hungry hearts as Father Long. Being a teacher of English, we might expect good English from him. He has it, and in a happy strain. Being a priest, we might hope for a spiritual note in his writing. He has it. Being a Franciscan, we might look for the joy of a Francis in nature. Again, he seems to have it. The reviewer entertains a wish that the author will turn his hand to the natural beauties of the United States, to the lovely in the commonplace of Catholic life in this country, and thus enrich our appreciation of what is ours. Meanwhile *Not On Bread Alone* deserves wide reading. (Franciscana Press, St. Bonaventure, N. Y. 1935. Pp. 244.)

The first fascicule of *Dictionnaire de Spiritualité*, which when completed in approximately ten years will include some twenty fascicules, was reviewed in our June number, 1933. What was said there may well apply to two new instalments, Fascicules II and III. They contain a goodly number of important and rather lengthy articles and many more which deal in briefer fashion with lesser and in many cases unknown writers on the spiritual life. One might mention as outstanding the articles on St. Alphonsus and St. Ambrose; the German and English Schools of Spirituality; Americanism, Friendships, Self-love, Angels, Self-annihilation, the Interior Life and the Apostolate, the Application of the Senses and Aridity in Mental Prayer. In all these there is a wealth of information concerning the history and doctrine of each subject, together with an ample bibliography. The work will be of great help to students and more especially to teachers and writers in the field of Ascetics, less however to those who may be seeking materials for sermons and meditation.

The article on the English School of Spirituality, at least the section which takes up modern spiritual writers, is not much more than a dry enumeration of names and books. One feels that Faber, Newman, Manning, Hedley, and others, deserve much more notice than is given them.

One wonders why the treatment of Aridity and Application of the Senses was not to be reserved for the article on Mental Prayer, of which they form a notable part.

The article on Americanism presents a brief history followed by a refutation of the modern opinions and tendencies condemned under that name by Leo XIII. The writer shows a praiseworthy intention of doing justice to the motives which inspired such men as Father Hecker, Archbishop Ireland, etc. He likewise points to the element of truth contained in the exaltation of natural virtues, private initiative, adaptation of ways and means of zeal to the modern mind.

To commemorate the twenty-fifth anniversary of the founding of its philosophical journal, *Revista di Filosofia Neo-scolastica*, the University of the Sacred Heart of Milan has published a supplement to the twenty-sixth volume of the same journal, entitled *Indirizzi e Conquisti della Filosofia Neo-scolastica Italiana* (Società Editrice, " Vita e Pensiero ", Milano, 1934; pp. 247).

In the first paper, Fr. Gemelli, O.F.M., Rector of the University, tells the story of the difficult, upward struggle of this philosophical journal in its career of twenty-five years. The principal enemies in the beginning were the positivists. Now the rumblings of idealism give one reason to predict a new and severe storm.

The paper by Monsignor Olgiati, the longest in the book, will be diligently read by those interested in modern theories of knowledge. His paper contains a masterful though short exposition and criticism of the theories of Mattiusi, Canella, Tredici, Zamboni, Chiocchetti, Masnovo, La Via, Bontadini, Casotti, and Mazantini.

An article by Paolo Rossi discusses a topic in which every modern philosopher is interested, namely, the relation of science to philosophy. The writer shows that the synthesis made by mathematics remains purely scientific, since the degree of abstraction used is below that proper to philosophy as such. He demonstrates the need of a philosophical synthesis of natural sciences.

As the title reveals, Italian philosophers are treated. As hard-thinking philosophers they have made a contribution to Neo-Scholastic philosophy. The philosopher will welcome the book, but it will hardly be relished by the average reader.

The Bishop's Committee on Boy Scouts at its meeting on 14 November last reported that there are now 2317 troops in the United States under Catholic auspices, whereas only two years ago the number was 1778. The Rev. Edward Roberts Moore, Ph.D., National Director, informed those present at the meeting that fifty-seven dioceses have organized Scout Committees and that the Ordinaries of these sees have appointed diocesan spiritual directors of Scouting. It is interesting to add that at the end of 1932 there were 435,000 Catholic Boy Scouts out of a total of a little more than 2,000,000 Scouts in the whole world. Catholic boys in Scouting now exceed a quarter of a million, and their membership is widely endorsed by ecclesiastical authorities, from the Holy Father down.

Books Received

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The Magdalene Question. By Dr. Peter Ketter. Translated from the German by the Rev. Hugo C. Koehler, M.A. Bruce, Milwaukee. 1935. Pp. 102. Price, $0.75.

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THEOLOGICAL AND DEVOTIONAL.

The Mystical Body of Christ. By the Rt. Rev. Fulton J. Sheen, Ph.D. Sheed and Ward, New York City. 1935. Pp. viii—404. Price, $2.50.

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The Heart of the King. By the Rev. Silvano Matulich, O.F.M. Bruce Publishing Co., Milwaukee, Wisconsin. 1935. Pp. xiv—133. Price, $1.35.

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The Commandments in Sermons. By the Rev. Clement Crock. Joseph F. Wagner, Inc., New York City. 1935. Pp. ix—303. Price,

I Believe. By the Rev. Wilfred G. Hurley, C.S.P. The Paulist Press, New York City. 1935. Pp. xi—208. Price: paper, $0.50; cloth, $1.00.

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